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THE,
POLITICAL ECONOMY

OF THE

NEW TESTAMENT.

BY, WILLIAM INNES,
MINISTER OF ELDER STREET CHAPEL.

per.

“Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”—
1 Tim. iv. 8.

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PREFACE.

THE following pages may be considered as an illustration of the text we have chosen for our motto, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." At a period when so many plans are proposed by philosophers and politicians for improving the character, and ameliorating the condition of the species, we have endeavoured to direct the attention of the reader to that mode of accomplishing both these objects which Revelation points out. We have first adverted to the manner in which the Christian character is formed, and then endeavoured to show the various ingredients of that social happiness that will be produced by it. The connexion between the existence of this character and that happiness, appears susceptible of the clearest demonstration; and if so, it will follow that the extent of that happiness must be proportioned to the degree in which such characters are to be found.

The leading maxims of the political economy of the New Testament are comprised in two sentences : “ Thou shalt love thy neighbour as thyself,” or according to our Lord’s explanation of this precept, “ Whatsoever ye would that men should do unto you, do ye so to them ;” and “ It is more blessed to give than to receive.” We have endeavoured to point out the bearing of these maxims on some of the most important questions which occupy the attention of the political economist, as Education, Pauperism, and Public Instruction. We have shown how many of the evils that afflict society, and sometimes are in danger of breaking the social compact altogether, would be avoided by the dissemination and cultivation of them ; and, on the other hand, how much positive happiness would be the result of their general diffusion. We have attempted to illustrate their salutary operation, not only on individual communities, but on the intercourse of nations. On these points, it is only general principles we have stated, and for which we contend, without entering into a question on which many differ, and which does not affect the importance of the principles themselves : I mean the best way of applying

them in practice. At a time when men are beginning to see the evils of war, or at least are more deeply impressed with these than they were formerly ; when peace societies are formed in various quarters, it is, we conceive, of consequence to direct the public attention to the only principles, by the general dissemination of which, we may expect civil commotions in any particular country to be prevented, and wars between nations to cease to the ends of the earth.

In illustrating the power of moral influence, the cases of Howard and Wilberforce are selected, and it will be clearly seen from the extracts taken from the lives of these eminent men, that the high moral influence they possessed, was in a great measure founded on their conduct being so decidedly regulated by those great maxims of the Christian economy already mentioned. The extracts from the lives of these individuals are the more copious, not only because they bear most distinctly on the illustration of the great general truth, in support of which, they are adduced, but also because many may not have access to those more expensive works from which they are taken.

In the Appendix, several extracts will be found, illustrative of the topics introduced in this volume, and particularly a recent communication from the Cape of Good Hope, containing an account of the persecution of the Christians in Madagascar.

If the following pages shall be instrumental in calling the attention of the reader to those grand influential principles, the excellence and the power of which, it is their object to illustrate and confirm ; if they shall especially be the means of leading any to embrace those great truths of Revelation, by which alone the personal influence of these principles can be secured, and zeal, and activity, in disseminating them promoted, the design of the writer will be amply attained.

WILLIAM INNES.

EDINBURGH, *Jan.* 1839.

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ERRATA.

Page 69, line 18, *for* he is, *read* is he.

—— 8, —— 7, *for* indicate, *read* indicated.

THE
POLITICAL ECONOMY
OF THE
NEW TESTAMENT.

WE propose to consider what may be called the great leading principles of the political economy of the New Testament. But it will be proper to introduce the subject by explaining what we mean by this expression.

Human beings are connected in this world by various bonds. First, there are those of domestic life, and it is one of the great excellencies of Christianity, that it so clearly points out what is most conducive to the happiness of the different classes in the domestic circle. No one can be acquainted with the injunctions it addresses to husbands and wives, parents and children, masters and servants, without being convinced that

wherever these are observed, they tend to diffuse a high degree of happiness through every family, while the neglect of them cannot fail to be the fruitful source of domestic misery.

But the precepts of Christianity are not confined to the domestic circle? They embrace society at large, and distinctly point out the principles on which genuine happiness is to be enjoyed in the wider range of social life.

(Now the laws and principles by which men will most effectually secure the safety and happiness of all classes within the social compact, constitute what we mean by the science called *political economy*. One great object of this science, therefore, is to show how the selfishness of one man may be employed to counteract that of another. Those who study this science find men selfish beings. But as they cannot alter their character, they endeavour, by balancing the personal interests of one class against those of another, to bring out the best result which such materials afford.

Christianity takes higher ground. It goes to the root of the evil. It corrects the spirit of supreme selfishness in those who truly embrace it, while, under the authority of the Great Lawgiver, it inculcates the principles of the strictest justice, and the purest benevolence.) In this way, it shows how godliness has the promise of

the life that now is, as well as that which is to come, and how a far higher measure of present enjoyment will result from being under its influence, than from the indulgence of that supreme selfishness by which mankind are naturally so much distinguished. This position we shall endeavour to establish and illustrate: and we trust we shall be able to show, that, in reference to the great object of political economy securing social happiness, the religion of the New Testament does indeed teach "a more excellent way."

We have remarked that Christianity goes to the root of the evil. This it does by transforming the character of those who embrace it. It makes the tree good that the fruit may be good, counteracting the spirit of selfishness and planting that of benevolence in its room. Let us enquire then how this transformation is effected.

When Jesus Christ left our world he commanded his apostles to go and preach the gospel to every creature. They had a piece of information to communicate which could not be believed without producing a powerful transforming influence on those who received it.

The grand prominent feature of the Christian system, is a revelation of mercy freely offered to the most guilty of our race, through the atonement made by Jesus Christ. When this declaration of Divine forgiveness arrests the attention,

and becomes the subject of our faith, it naturally excites the most lively gratitude to that God by whom a blessing of such inestimable value is bestowed. "We love him because he first loved us." But we cannot reflect on the channel, through which this mercy flows, without feeling our special obligations to *Him*, whose dying love on the accursed tree procured our pardon and peace. Now, what is the natural, I would almost say, the unavoidable result of this sense of obligation? The connection between faith in Jesus Christ, and a life of obedience, is so obvious, that by no one who chooses to attend to the subject can it either be mistaken or denied. If I believe that the Lord Jesus died to redeem me from destruction, I cannot but love him; and his own language shall supply the next step in the argument, "If ye love me, keep my commandments."

In inquiring what these commandments are, I learn that one distinctly requires, mutual love among all his followers. Nay, this holds so conspicuous a place, that it is mentioned as the grand distinguishing mark of discipleship: "By this shall all men know that ye are my disciples, that ye love one another." This is called a new commandment, because it is the special commandment addressed to men in their regenerated state as disciples of Christ. It refers to that special love of *complacence*, which all Christians

ought to bear one to another. It is thus a new commandment, not only because it is enforced by new motives, but also because it inculcates a new and special exercise of love.

But this new commandment, while it regulates the feelings and conduct of Christians to their brethren, does not supersede the original law which requires men "to love their neighbours as themselves." This precept, so finely illustrated in the parable of the good Samaritan, implies cultivating that feeling of universal benevolence, which will be manifested by doing good to all as we have opportunity. But while the exercise of this kind of love, as well as the former, is the natural result of love to Him by whom this commandment is given, it is secured by the influence of the Spirit of God in the soul of every true Christian. Hence, it is called one of the fruits of the Spirit, which must be produced in every individual by whom the influence of this Divine agent is experienced. It is thus the Christian character is formed; and, wherever it exists, we may fairly calculate on this exercise of universal benevolence.

We have referred to the original law delivered on Mount Sinai. A short compend of it is given by the Lord Jesus himself. This occurs in a conversation he had with a certain lawyer, who asked him a question, tempting him,

and saying, "Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself," Matth. xxii. 36—39. On another occasion he thus expounds the second table of the law. "Whatsoever ye would that men should do unto you, do ye so to them," Matth. vi. 12. The shortness, comprehensiveness, and Divine excellence, manifested in these commandments, has very justly been urged, as one proof among others, of the Divine origin of our holy religion. This is a proof independent of its history. It is internal and indelibly stamped upon it, and seen wherever it is known.

This argument has been proposed with great force and propriety, by comparing it with the most perfect of human laws, and for this purpose those of our own country have been selected: "The statute laws of this kingdom," says Dr. Dwight, "are contained in about eighteen or twenty folio, and about fifty octavo volumes. The common, or, as it is sometimes called, the *unwritten*, law, occupies a much greater number. To understand them is a work of deep science, the employment of the first talents, and the labour of a life. The great body of them never

can be known by the generality of men, and must therefore be a very imperfect rule of conduct. In the mean time multitudes of cases are continually occurring which they do not reach at all. Those which they actually reach they effect in many instances *injuriously*, and, in many more, *imperfectly*. The system of happiness they propose is extremely defective, a bare state of tolerable convenience, and this attended with many abatements. They also extend their influence only to a speck of this earth, and a moment of time. Yet these laws were devised, reviewed, and amended, by persons of the first human consideration for learning and wisdom.”

The law of God is composed of two commandments only: is so short—so intelligible—so capable of being remembered and applied, as to be perfectly fitted to the understanding and use of every moral being. At the sametime, it is so comprehensive, as to reach perfectly every moral action—to preclude every wrong—and to secure every right. It is equally fitted to men and angels—to earth and heaven. Its control extends with the same efficacy and felicity to all worlds, and to all periods. It governs the universe—it reaches through eternity. The system of happiness proposed and accomplished by it is perfect, endless, and for ever progressive. Must not candour, must not prejudice itself confess,

with the magicians of Egypt, that "here is the finger of God."

While these observations very clearly point out the divine excellence that is stamped on these commandments, there is another passage closely allied to that which regards our duty to our neighbour, and intimately connected with our present subject. It does not indeed occur among the other sayings of Jesus in the evangelical history, but it appears to have been one well known in the apostolic age, and while floating down the stream of time, was caught and rescued from oblivion by the Apostle Paul, who has introduced it into his address to the elders of the church of Ephesus, "I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts xx. 33.

These two texts, then, we consider as containing the fundamental principles of the political economy of the New Testament. No one will suppose that either of them is exclusively addressed to any particular class. They are obviously intended for the disciples of Christ in all the relations of life, and at all periods of the world. We cannot take the slightest glance at them without seeing that they indicate the most amiable spirit—a state of mind highly calculated

to promote human happiness. This we trust will clearly appear by directing our attention a little more particularly to this subject. We shall thus see how far the spirit and precepts of Christianity tend to diffuse social happiness, and to guard against those evils to which, from the extreme selfishness of human nature, society is continually exposed.

1. Let us notice in this last passage the import of the expressions, *to give and to receive*. The former is to communicate good in any way to others. The latter implies receiving good, and is to be understood in the same extensive sense. Now, in this extended meaning of the word, observe how much is included. In this sense I give to another, if I give my time, my advice, my personal labour or influence to advance his interests, or promote his comfort, though I do not give him part of my property. Indeed, there are many cases where we are not called to give property, nay, where this could neither with propriety be offered nor received, but where at the same time one individual may be of material service to another. A friend, for example, has the prospect of a lucrative situation for himself, or for one of his family. If in this case I am acquainted with the person who has that situation in his gift, and employ my influence with this individual, or

solicit the aid of others to strengthen my application to obtain it, in this case I give.

Again, suppose I know a poor unfortunate man who is involved in a state of perplexity in his business, and who thus needs my advice. If while he is apt to be overwhelmed with discouragement, I give him a portion of my time (which to many is far more valuable than a little money) to cheer and encourage him, or if by giving him my best advice, I can be the means of extricating himself and family from distress or impending ruin, I in this case enter into the spirit of this saying of our Lord, and enjoy a portion of the blessedness here mentioned. This is much of the same import, with an expression which occurs in the apostolic admonition, in Phil. iv. 8, regarding the dispositions and habits which Christians ought to cultivate. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The expression here rendered *lovely*, has been translated *friendly*. Whatever line of conduct would be dictated by true disinterested friendship, that do. This is very closely allied to the blessedness of the giving here mentioned.

The doctrine here taught is, *that there is more blessedness—more happiness connected with being the instrument of promoting the good of others, than in our being the recipient of good from others.* We shall endeavour to illustrate this.

It has often been justly observed, that it is one of the best tests of the quality of any maxim or principle to see what would be the effect were it universally reduced to practice. In this maxim there are two states of mind referred to, a disposition to *give*, or to communicate good to others, and a disposition to *receive* good from others. In other words, a benevolent and a selfish disposition. Now, let us just look a little at the effects of each of these on human happiness, and we shall see the truth of this maxim amply confirmed.

Let us suppose a single community in which the individuals composing it, are influenced by the principle, that it is more blessed to give than to receive, and let us see the result, marking the various ingredients in the happiness that will thus be produced.

1. You must take into account *the inward satisfaction of the giver—the pure enjoyment possessed by the individual who endeavours to do good to all as he has opportunity.* Here we must remind you of that maxim, which is so obvious and so true, that it is almost proverbial that happiness lies in the state of the mind, and not

in external circumstances. How strikingly is this confirmed by frequent observation. Thus, how often do we find the poor inhabitant of a cottage living contented and happy, with the plainest fare, and under the humblest roof, while the proud and selfish and haughty proprietor of the extensive domain, on the skirts of which this cottage stands, in the midst of his splendid hall, and surrounded with numerous attendants, ready to receive his commands, and possessing every means of ministering to his gratification, spends his days in chagrin, discontent, misery, and disappointment.

The very exercise of giving in the extensive sense in which the expression has been explained, that of diffusing happiness in every way in our power, is in itself one of the purest sources of enjoyment on earth. It is thus we imitate our Father in heaven, who makes his sun to shine on the evil and the good, and sendeth his rain on the just and the unjust. It is thus too we imitate our Divine Master, who went about continually doing good.*

* The privilege of giving, and the happiness connected with it, is well stated by Dr. Chalmers in a tract published a good many years ago, when meeting the objections of the opponents of Bible Societies, derived from enlisting the poorer classes in their support. His words are—"You take from the poor. No! they give.

But farther, while this exercise of benevolence is in itself a very exalted source of happiness, we add that, while founded on Christian principles, it becomes an evidence of the reality of our faith. Faith without works is dead, being alone, but we show our faith by our works, Jas. ii. 17.

You take beyond their ability. Of this they are the best judges. You abridge their comforts. No! there is a comfort in the exercise of charity—there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the contemplation of its progress; there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort, and if, in point of fact, they do give their penny-a-week to a Bible Society, it just speaks them to have more comfort in this way of spending it, than in any other way which occurs to them.”—“ They may not be able to express their feelings on a suspicion so ungenerous, but I shall do it for them: ‘ We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true we have our distresses, but these have bound us more firmly to our Bibles, and it is the desire of our heart that a gift so precious should be sent to the poor of other countries. The word of God is our hope and our rejoicing; we desire that it may be theirs also, that the wandering savage may know it and be glad, and the poor Negro, under the lash of his master, may be told of a Master in heaven, who is full of pity and full of kindness. Do you think that sympathy for such as

The increasing exercise too of such a disposition constitutes one important branch of our spiritual improvement, and growth in grace, and while we thus increase in resemblance to the image of our Lord, we experience a growing preparation for being received into his presence at last, and entering into his everlasting joy.

2. *Observe how much the outward comfort of a community, must be promoted by this state of mind being cultivated.* In order to make the illustration of this point more plain and specific, let us take the case of a small community, we shall suppose, driven by the pressure of the times, to emigrate to a foreign land, and settling as a little colony in the western wilderness of America. Suppose twenty persons with their families, forming this little community. Now, if each individual of the twenty is animated by the spirit of this maxim, what will be the result? He will not only have his own exertions to promote his comfort, but he will have a share of the friendly

these is your peculiar attribute? Know that our hearts are made of the same materials as your own, that we can feel as well as you, and out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions till the message of salvation be carried round the globe, and made known to the countless millions who live in guilt and die in darkness.' ”

exertions of the other nineteen contributing to the same effect. Consider then how much this would tend to advance the happiness of the whole community, and how much human misery might, in this way, be warded off, or mitigated, or removed.

When we speak of mitigating distress, it becomes us to recollect that all are liable to disease, to poverty, and various other evils, and in such a case much often depends for the alleviating of human suffering on the observance of this maxim, being willing to give—ready to give up our time, our active exertions, or to surrender our personal comfort and convenience for the good of others. This is one of the blessed effects produced by Christianity wherever it is known, and even where it operates, only in its less effective form. One obvious effect of Christianity is, that even where it is not received in its genuine spirit and saving efficacy, it is found to diffuse a benign spirit of humanity, of sympathy and benevolence, over society at large, in every country where it is disseminated. This has often been remarked by those who have visited heathen lands. In these dark places of the earth, which are full of the habitations of cruelty, there is often seen amidst scenes of wretchedness, highly calculated to awaken compassion, such a destitution of all sympathy with the afflicted, as in countries where Christianity is diffused, is totally unknown. In

our own country, for example, we have often admired that sympathy with those in distress, which is often manifested by those around them, the willingness of individuals to give their time and their personal labour to watch, during the night, by the bed of affliction, and this even among the lower ranks of life, to whom such a sacrifice of time and labour must often be accompanied with no small inconvenience. This is a portion of that blessedness which Christianity spreads in her march wherever she goes. Here you may contrast the temple of Juggernaut with the Christian temple. You cannot approach the one without seeing its character of cruelty and blood in the scenes of desolation with which it is surrounded, the ground being strewed with the bones of the wretched pilgrims who have died in approaching its shrines. You cannot draw near the other without perceiving the symptoms of that divine benevolence, by which it is distinguished, as distinctly diffused over all the surrounding neighbourhood. This idea has been finely alluded to by a valuable writer, by a reference to a passage in the book of Revelations. I do not say it is the real meaning of the expression, but the illustration of the more indirect influence of the gospel, is at least a happy one. "The leaves of the tree of life," it is said, "are for the healing of the nations." Even where men do not come the length of partaking

of its life-giving fruit, its very leaves diffuse among the nations, wherever it is known, a most precious, salutary, and healing influence.

3. But another ingredient in the happiness produced by the spirit recommended in the above text, consists in *the grateful feeling and amiable dispositions excited in the minds of those whose comfort or happiness we contribute to promote*. There are perhaps none, however opulent, and however little dependant on others, who are altogether strangers to this feeling. I shall suppose one placed in the most eminent station, receives what is to him of comparatively little value, but he receives it as an expression of gratitude from one whom he has served ; or suppose a family receives some small present, just as a token of good-will and of kindly feeling, from an old attached servant, who has removed to a distance, but who takes this way of testifying his gratitude for the kindness experienced under his master's roof : I ask if this is not an indication of an amiable state of mind in those who express such gratitude, and I may add, where the original *receiver* of kindness has by such a present assumed the character of a *giver*, does not this expression of kind remembrance just excite a similar feeling in the bosom of the master, who is now converted into the character of the receiver. Now we all know

that this feeling is altogether free from selfishness. It is not the value of the gift thus received,—it is likely to be repaid with something far beyond its value,—but it is the *spirit* with which it is given which imparts to it the charm it possesses.

By our conduct to others we may be the means of greatly improving their character, or the reverse. If I treat a man in such a way as to excite his affection and gratitude to me, I call forth the exercise of a lovely principle in his mind, and this exercise of that principle improves his character. If he is yet a stranger to Christianity, this may be, in a great measure, the means of subduing his prejudices against those principles which he knows that I as a Christian profess, and dispose him to examine them with impartiality, or even a feeling in their favour. If he be a Christian already, it tends to promote his improvement, by giving scope to the exercise of those dispositions which the gospel is intended to plant and to cherish.

Now, suppose this conduct in a community universal, with what a powerful impetus must (so far as means are concerned) the moral improvement of the whole proceed. Every one in this case would mutually give and receive good. This doctrine is shortly stated in Scripture, when it is said “charity edifies.” Charity is love in its

practical operation. It *builds up* the Christian in reference to that figure in which he is represented as a spiritual temple raised to the glory of God. The work is progressive. Love carries on this spiritual building. It first produces this effect on the person manifesting this love, because it is the operation of a Christian grace in his character, while by every exercise of that grace it acquires increasing strength; and it also builds up the individual towards whom it is exercised, by calling forth in return that love, which is the fulfilling of the law, and the bond of perfectness.

4. I mention one thing more as connected with the blessedness of giving, and that is, *the effect produced on those who are mere spectators of such conduct*. Suppose a community universally distinguished by this character, in what light would they appear to others. Would they not excite the admiration,—the inward approbation of all who witnessed such conduct. Others might feel themselves reprov'd, but nothing is more calculated to overcome prejudice than a spirit of disinterested kindness. Yes; there is something in this which irresistibly commands the esteem of all, even of the most unprincipled. When did you ever hear of a man who would venture to open his lips against the benevolence of a *Howard*, that distinguished philanthropist, who, in the language of an eminent

statesman,* “visited all Europe to dive into the depths of dungeons, to plunge into the infection of hospitals,—to survey the mansions of sorrow and of pain,—to take the guage and dimension of misery and depression,—to remember the forgotten,—to attend to the neglected,—to visit the forsaken,—to compare and collate the distresses of all men in all countries.” There is in disinterested benevolence that which has something that responds to it in every human breast. We see this in the daily intercourse of life. Suppose you mention in any company a striking instance of such benevolence, you may find those who will object or cavil at your case. But how do they do it? Only by questioning the disinterestedness of the agent. By endeavouring to discover some inaccuracy in your narrative, or some selfish end which the individual might have in view. But no man will fairly allow that the benevolence was real, and venture for a moment to withhold his approbation. He cannot. He feels that his own heart would condemn him. Such is the testimony of conscience, fallen as man is, to that which bears but a faint resemblance to that disinterested benevolence which so eminently distinguishes the doings of the Eternal God to the creatures of his hands.

Let us now just reverse the whole of this pic-

* Burke.

ture, and suppose a spirit of selfishness to prevail,—that every one was studying merely his own interest and advantage,—that he has no objection to *receive*, but no disposition to *give*. Let us look at the effect.

1. If doing good to others on right principles be a legitimate source of enjoyment, (and to a well-regulated mind it is surely one of the purest on earth,) then by acting on the system of deliberate and allowed selfishness, *all this enjoyment is lost*. On this supposition a man totally disregards the comfort of others,—his whole soul is occupied about his own personal gratification or aggrandisement. All centers in self. He practically endeavours to reverse the maxim, that it is more blessed to give than to receive, by shewing that he thinks it more blessed to receive than to give. Here, then, in the first place, there is a *positive loss* of that mental enjoyment which is experienced by the individual who acts on the principle here enjoined.

2. Let us suppose a whole community influenced by this principle of selfishness, and you will remark *how much less outward comfort would accrue to each individual, than if the opposite principle regulated their conduct*. To illustrate this, let us just return to our colony in the western wilderness. From the very consti-

tution of human society, the members of it are mutually dependant on one another. In a thousand instances others can do for us what we cannot do for ourselves. Now, according to our former supposition, twenty individuals formed this colony, and we shewed that if they all acted on the maxim above stated, each of these would have the good wishes of all the other nineteen, and a share of the exertions of each, according to their respective opportunities, to promote his comfort. But suppose, instead of this, each of this community were selfishly to look only to himself. He could not expect others to do for him what he would not do for them. Of course, he would be deprived of all the comfort he might have received from their exertions in his behalf. But not only would there in this case be the absence of those positive services which a kind and obliging disposition tends to secure from others; but as there is something very repulsive in a spirit of allowed and deliberate selfishness, there is usually felt a strong disposition to thwart the wishes of the individual who indulges it. In this way, instead of such a person's comfort being promoted by his neighbours, he might expect a disposition on their part to mortify and disappoint him. Thus a principle of reciprocal repulsion, a disposition mutually to counteract each other's happiness,

instead of promoting it, would naturally be produced. So much for the prospect of outward comfort on the selfish system.

3. Another advantage which was mentioned as connected with a spirit of kindness, was, that it tended to promote the *moral improvement* of the man to whom it was shown, by exciting those feelings and sentiments, the cultivation of which forms one of the ingredients of which this improvement consists. Now the opposite spirit, or a spirit of selfishness, tends to debase the character, and thus produce the very opposite effects. By the indulgence of such a disposition, a man throws a stumbling-block in the way of his neighbour. His conduct is such as tends to irritate him, or provoke his contempt or disgust. It may lead him, too, in self-defence, to exercise the same spirit of selfishness in return. If kindness beget kindness, selfishness as naturally begets selfishness. Those engaged in the business of life must often have observed this. If you meet with a liberal man, you are disposed to act liberally towards him,—if with one of the opposite character, you feel that you must be upon your guard, and you are disposed sometimes, perhaps, from a mere spirit of retaliation, as well as in self-defence, to be as keen and as jealous of your own interest as he is of his. In the one case, the feelings of kindness and esteem are produced ;

in the other are generated those which are the very reverse. Thus, instead of a reciprocity of good, there is, in point of moral effect in this case, a reciprocity of evil.

Among those in whom the spirit of selfishness prevails, there is a mutual action and reaction, which both destroys their comfort and injures their minds. We have already seen how a selfish man injures the minds of others, but mark farther how by the indulgence of such a spirit he injures his own. He is perpetually apt to be mortified and disappointed. Instead of looking with satisfaction at the success of others, he is galled by it, and filled with corroding envy. He is apt to think that all that is got by others is so much lost to himself. He is, thus, the prey of the most painful feelings, and feelings intimately connected with the greatest moral debasement.

4. I just advert, in the last place, to the effect produced on spectators. If a spirit of kindness produce a favourable impression of a man's character and principles on those who witness it, a spirit of selfishness will just as certainly produce the opposite. Let a man pretend to be what he may in point of principle, let him profess the most orthodox creed, and appear most zealous in defending it, in what light will he be viewed, if, instead of being willing to do good to others as he has opportunity, his own little personal interests

and those of his family manifestly constitute the object always uppermost in his mind. We must be fully aware that no profession will be able to counteract the prejudice produced against him by this single feature in his character.

We shall now consider some of those subjects which particularly occupy the attention of political economists, that we may see how they are affected by the principles of the New Testament. The first of these we notice is

PAUPERISM.

In the present frame-work of society the evils arising from this cause are great and increasing ; and it will be the aim of the Christian economist to prevent or diminish them as much as possible.

“The poor,” said Jesus, “ye have always with you ;” indicating, that however improved the state of society may be, individuals will always be found, who from disease, or misfortune, or old age, will be reduced to poverty, and it is this state of things which furnishes an opportunity for the manifestation of some of those virtues by which Christianity is most eminently distinguished. Thus sympathy with the afflicted,—a readiness to administer to their comfort, and to endure self-denial, in order to supply their wants,

are graces that can only be brought into operation in the present state. They can have no place in that world where pain and sickness, want and sorrow, are never known. But the poor being always with us while in the present world, will perpetually furnish us with a field for their exercise.

But there are two kinds of pauperism. First, that arising from causes already mentioned, and, secondly, that which arises from idleness or dissipation. The latter kind is so common, that in order to prevent or check these evils, political economists have often made the situation of the poor as uncomfortable as possible, not distinguishing between that poverty which is occasioned by disease, age, or unavoidable misfortune, and that which arises from idleness and dissipated habits. They have often subjected persons of great moral worth to the same privations and discomfort which are inflicted on the most worthless.

Now, here we see the excellence of the principles of the New Testament. Against the two great culpable sources of pauperism it pointedly interposes its authority. It denounces drunkenness, (a very extensive source of poverty, and of evil of every kind, in the present day,) in the most unqualified terms, declaring that drunkards shall not inherit the kingdom of God; and as they shall not inherit the kingdom of God in the

future world, it as decidedly excludes them from being recognised as subjects of that kingdom in the present. "I wrote unto you not to keep company; if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a *drunkard*, or an extortioner; with such an one no not to eat. For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without God judgeth. *Therefore put away from among yourselves that wicked person,*" 1 Cor. v. 11—13.

The other culpable source of pauperism is idleness; and this the gospel as directly condemns: "Not slothful in business, fervent in spirit, serving the Lord." "Let him that stole steal no more, but rather let him labour, working with his hands that which is good, that he may have to give to him that needeth." "When we were with you this we commanded you, that if any would not work neither should he eat. For we hear that there are some that walk among you disorderly, working not at all, but are busy bodies. Now, them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread," Rom. xii. 11.; Eph. iv. 28.; 2 Thes. iii. 10.

Here, then, while the Christian code condemns the evils from which culpable pauperism springs,

and effectually delivers from them such as live under its influence, its benign spirit is seen in the manner in which it teaches us to sympathise with those who, without personal blame, are subjected to poverty and want. It is not sufficient to keep such merely above, what one writer on this subject called, *the starving point*, or to give what is absolutely necessary for sustaining life. The grand practical maxim is here to be applied, “Whatsoever ye would that others should do to you, do ye so to them.” Christians are here called to consider what, if they themselves had been reduced to poverty without personal blame, they might reasonably have expected from their opulent neighbours, if they acted on right principles; and they will find this maxim an admirable one for regulating their conduct. Under its influence, they will feel it both a duty and a privilege to administer as extensively as in their power, not merely to the bare subsistence, but in every form, to the comfort of those, who, by age, disease, or misfortune, stand in need of their aid.

But while the gospel enjoins Christians to do good to all as they have opportunity, by adding, “especially to them that are of the household of faith,” it presents a consideration peculiarly tender, and an inducement, I may almost say of omnipotent force, to supply their wants, and ad-

minister to their comfort. This is more fully brought out in the account given of the final judgment. The Lord Jesus is there represented as saying to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye fed me; I was thirsty, and ye gave me drink. I was naked, and ye clothed me; sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? or when saw thee we a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? Then shall he answer them, saying, in as much as ye did it to one of the least of these *my brethren*, ye have done it unto me," Matth. xxi. 34. This last expression, be it recollected, is the key to the meaning of this passage. The language refers not to acts of general benevolence, but to acts of benevolence, founded on Christian principles, because done to the disciples of Christ as such. This does not indeed exclude the former, which are implied in doing good to all as we have opportunity. But it is impossible to conceive a more powerful appeal to every Christian to show kindness to his poor Christian brethren, than when Jesus declares that

he will at last consider such acts of kindness as if they had been done to himself.

In the present day, we too often see one class of professors devote themselves to accumulation, adding house to house, land to land, or in various ways increasing their store. Another is found employing their gains in the indulgence of the pride of life. Each of these condemns the other, and yet they are only two different forms of worldliness, equally inconsistent with the character of strangers and pilgrims on earth, whose affections are set on things above. If we are called to give to him that needeth, it is much to be feared that this precept is but very imperfectly understood. It deserves serious enquiry how far a Christian can consistently with it, hoard up articles necessary for comfort, of which he has no need, when he knows many deserving persons who are in want of them. If the spirit of Christianity were in more vigorous exercise, such accumulations among its disciples would not be found. Christianity is not indeed a *levelling* system; it does not destroy the distinctions of society, but is in some respects an *equalizing* one. It raises the depressed.* It tends to promote a more equal

* We have a specimen of this sort of equalizing taught by the Apostle James, when he says—"Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower

distribution of the necessities and comforts of life, by those who have abundance distributing to the necessities of those who need. If it be an express Christian precept to distribute to the necessity of saints, it becomes opulent professors, who have it in their power to observe it, but neglect it, to consider in what light this neglect will appear at the great approaching day of trial.

Another important subject in the eye of the political economist, is

EDUCATION.

Every one knows how much this at present occupies the public mind. When we consider the powerful effect of early impressions, and how

of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." The brother of low degree is exalted by his high spiritual privileges and hopes as a child of God and heir of the kingdom. The rich is reminded of the futility and short-lived nature of that wealth by which he is distinguished. This is much calculated to humble him, and instead of indulging a spirit of accumulation, to make him employ that wealth, while he possesses it, for the glory of the Giver, by ministering to the wants of his destitute brethren.

much the future character is formed by the training of early years, it is not easy to find a subject more deserving of public attention. Does Christianity, then, it may be asked, give us any directions regarding it ?

The Christian injunctions here are, “ Fathers provoke not your children to anger, lest they be discouraged,” Col. iii. 21. Again, “ Fathers provoke not your children to anger, but bring them up in the nurture and admonition of the Lord,” Eph. vi. 4. We have here first an evil to be guarded against in the education of the young ; and secondly, the object at which we are called directly to aim.

The first is to avoid provoking children to anger. This is mentioned in each of these admonitions. This shows the importance of the injunction. Much Divine wisdom appears in it as it was dictated by the Spirit of him who knows what is in man. Provoking a child to anger, tends either to depress and to discourage him, if he finds that by the irritable disposition of his parent, he cannot, by any effort, please him ; or it tends to call forth the angry passions in return, and if these are brought into exercise, and fostered in early life, they often produce the most fatal effects on the future character. They gradually acquire an increasing influence in the mind. The irritated and irritable boy becomes

the passionate man. A spirit of resistance to authority, and a recklessness of disposition, is produced, and by the early indulgence of angry passions, he is prepared for scenes of violence and blood.

The positive duty enjoined is, "bring them up in the nurture and admonition of the Lord."

On this part of my subject, I shall quote the following judicious observations of Dr. Dwight, in his valuable discourses on the duty of educating children, (as he expresses it) *religiously*.

The Doctor takes for his text, Prov. xxii. 6, "Train up a child in the way he should go, and when he is old, he will not depart from it."

"The word *train*," he observes, "originally denotes, *to draw along by a regular and steady course of exertions*. Hence, it is very naturally used to signify, *drawing from one action to another by persuasions, promises, and other efforts, continually repeated*. The way in which a child should go, is undoubtedly the way in which it is best for him to go, particularly with respect to his eternal well-being.

1. "Religious education should be begun in the dawn of childhood.

"The earliest days, after intelligence is fairly formed in the mind, are incomparably the best for this purpose. The child should be taught, as soon as he is capable of understanding, the in-

structions which are to be communicated. Nothing should be suffered to pre-occupy the place which is destined to truth. If the intellect is not filled with sound instruction, as fast as it is capable of receiving it, *the enemy*, who never neglects to *sow tares*, when parents are *asleep*, will imperceptibly fill it with a dangerous and noxious growth. The great and plain doctrines of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospect view upon the preceding periods of its existence, these truths should seem always to have been in its possession ; to have the character of innate principles ; to have been inwoven in its nature ; and to constitute a part of all its current of thinking.

“ In this manner, the best security which is in the power of man, will be furnished against the introduction and admission of dangerous errors. The principles of infidelity have little support in argument or evidence ; but they easily take deep root in the inclinations of the mind ; and hold but too frequently a secure possession of its faith by the aid of passion and prejudice. No human method of preventing this evil is so effectual, as engrossing the assent to evangelical truth, when the mind is absolutely clear from every prepossession. A faith thus established, all the

power of sophistry will be unable to shake. In the same manner ought its religious impressions to be begun. No period should be within the future reach of the memory, when they had not begun. Every child easily imbibes, at this period, a strong and solemn reverence for his Creator ; easily realizes his universal presence, and the inspection of his all-seeing eye ; admits without difficulty, and without reluctance, that he is an awful and unchangeable enemy of sin ; and feels, that he himself is accountable to this great Being for all his conduct. The conscience, also, is at this period exceedingly tender and susceptible ; readily alarmed by the apprehension of guilt ; and prepared to contend, or to fly, at the approach of a known temptation. All the affections, also, are easily moved, and fitted to retain permanently, and often indelibly, whatever impressions are made. The heart is soft, gentle, and easily won ; strongly attached by kindness, peculiarly to the parents themselves, and generally to all others with whom it is connected. To every amiable, every good thing, it is drawn comparatively without trouble or resistance ; and united by bands, which no future art nor force can dissolve. Against every odious and bad thing its opposition is with equal ease excited, and rendered permanent. Its sensibility to praise, for laudable actions, is exquisite ; and no less exquisite its

dread of blame, for conduct which is unworthy. Its hope also of future enjoyment, and its fear of future suffering, are awakened in a moment, without labour, by obvious considerations, and with a strength, which renders them powerful springs of action.

“ This susceptibility, this tenderness of heart and of conscience, constitute a most interesting, desirable, and useful preparation of the mind to receive evangelical truths, and religious impressions ; and invest it with all the beauty and fertility of spring. Almost every thing, which the eye discerns, is then fair, delightful, and promising. Let no person, to whom God has committed the useful, honourable, and happy employment of cultivating minds, be idle at this auspicious season. On faithful, wise, and well-directed labours, busily employed at this period of the human year, the mildest winds of heaven breathe ; its most fertilizing showers descend ; and its softest and most propitious sunshine sheds its happy influence. He who loses this golden season, will, when the autumn arrives, find nothing in his fields but barrenness and death.

“ Nor is this period less happily fitted for the establishment of useful moral habits. Habits, as has been heretofore observed, are the result of custom or repetition ; and may in this manner be formed at any age. But in early childhood the

susceptibility is so great, and the feelings so tender, that a few repetitions will generate habitual feeling. Every impression at this period is deep. When these, therefore, are made through a moderate succession, the combined effect can rarely be effaced. Thus, good habits are soon, and durably established; and all that course of trouble prevented, of which parents so justly and bitterly complain, when this work is to be done at future seasons of life.

“ But habits constitute the man. Good habits form a good man, and evil habits an evil man. Subtract these from the character, and it will be difficult to conceive what will be left. It is plain, therefore, that habits are of supreme importance to the well being of the child—his character, his all. Of course, the establishment of those which are good, is the first object of parental duty.

“2. Religious education should be continued with steadiness and uniformity.

“ In the whole employment of educating a child, steadiness of character in the parent is indispensable to success. The parent, as was formerly observed, should be decisively seen always to approve and love the same things, and always to disapprove and hate such as are opposed to them. A settled purpose should be continually discovered in the conduct of the parent with regard to this great concern; a purpose to fix in

the mind of the child just views and principles of religion, and dispositions really and evangelically virtuous. From this purpose nothing should appear to divert his attention, or withdraw his efforts. The religious education of his child should evidently appear to be a commanding business of his life ; not a casual or occasional employment. A changing vibratory character in the parent will prove him to be either unstable, or not in earnest. No attribute, which is not obviously vicious, is, perhaps, more unhappily found in the parental character.

“The parent who exhibits a steady, firm, unalterable disposition, will naturally be believed by his children to love religion as he ought ; to make it the chief business of his life ; to be deeply engaged in rendering *them* religious ; and, in all his instructions, to mean whatever he says. The whole weight of his character will therefore accompany his precepts, and enforce them in the most efficacious manner upon the minds of his children.

“To convince the child of this character in the parent, *uniformity* is of the last moment. Whatever is pursued at times only, and in a desultory manner, children will never believe to be a serious object in the view of the parent. Whatever is sometimes exhibited in the light of importance, and at others in that of unconcern, will only

awaken doubt, and ultimately produce indifference. Important objects, it is well known, always wear this character in the view of him who regards them as important; and are therefore felt and exhibited in one, and that a serious manner. So plainly and so entirely is this the fact, that children, as easily as men, discover at once the true place which any thing holds in the estimation of those around them, by the uniformity, or the inconstancy with which they attend to it; and by the seriousness, or levity, with which it is accompanied in their communications. That, and that only, which is taught every day, or on every proper occasion, and which is always taught seriously and earnestly, is ever believed by the pupil to hold a place of high importance in the mind of the instructor. On the contrary, whatever is taught occasionally only, with levity, or with indifference; or taught in a manner, now grave, now light, sometimes earnestly, and sometimes with negligence, regularly at one period, and with long intermissions at another, can scarcely be supposed to be of any great significance in the view of the teacher. This language of nature can be misunderstood by none. The earliest and the weakest mind perceives it in a moment, as well as the oldest and the wisest. If, then, parents wish to make deep and solemn impressions on

their children, let them remember that uniformity in their instructions is indispensable to this end.

“ Besides, uniformity in teaching is absolutely necessary to the establishment of habit, both in thinking and feeling. If instructions succeed each other after considerable intervals, or are given with a diversity of feelings on the part of the instructor, one truth, and one impression, will in a degree be worn out before another is introduced. In the meantime, others of a different, and often of a contrary nature will be imbibed. Thus the work, like the web of Penelope, will be woven at one period, only to be destroyed at another. In this way the parent will find his task always discouraging, and often fruitless.

“ It ought to be remembered that uniformity should extend to every thing which concerns this subject. The instructions, the spirit with which they are enforced, nay, the very deportment of the instructor, as well as the control, example, and life, should always wear one consistent appearance of solemnity, earnestness, and entire conviction.

“ 3. *In a religious education the Scriptures only should be taught.*

“ The youngest mind which can perceive moral truth at all, clearly discerns, that no doctrines can be invested with an importance compar-

able to that of the doctrines taught by God. The character of this great and awful Being is seen by the humblest intelligent creature to be immeasurably distant from every other. This distinction, of supreme consequence in itself, should be preserved in its full force by the parent, throughout all his instructions. Religious truth, that is, whatever is an obligatory object of faith, or rule of duty ; whatever *pertains to life and to godliness*, is wholly, and only taught by God. This great doctrine should be originally impressed on the early mind, and should, afterwards, be never suffered to escape from its attention. Scriptural truths should, for this reason, be clearly distinguished at every period, as the unquestioned word of God, and come to the child with the sanction of Divine authority.* In this method the child will imbibe a reverence for these truths entirely peculiar ; and, if no human opinions should be mingled with them in the instruction, will carry it through life.

“ 4. *Such parts of the Scriptures only should be taught, at any time, as may be made distinctly intelligible to the mind of the pupil.*

“ The plainest things are universally the most

* It does not appear that the author here means that *Scripture language* alone should be used, without attempting to explain it ; but that *Scripture truths* should be uniformly distinguished from all others.

important. God, in his infinite wisdom, has in this respect mercifully brought the means of religious knowledge, our duty and our salvation, within the reach of the young and the ignorant, who always constitute the great body of mankind, and are equally interested in them with the experienced and the knowing. The most important things are thus placed in the power of children.

“At the same time, it is evident that these are the *only* things which are within their power. The instructor who attempts to teach them either doctrines or precepts more obscure, or more complicated; or who mixes any extraneous instruction with that which is obvious, will only perplex, and ultimately confound the understanding of his pupil; will cloud all his views, and destroy his relish for learning.*

“Nor should the *manner of teaching* be less plain and intelligible than the doctrines which are taught. In teaching children, there should be no display of learning; no extensive or profound investigations; no introduction of things which are foreign to the subject in hand. The simplest language, the fewest and plainest words, and the most familiar illustrations only, should be adopted;

* This is not to be considered as inconsistent with various truths being taught children, simply as matter of revelation, which are equally beyond the comprehension of the young and the old.

and the whole force of the instructions, and the whole attention of the child, should as much as possible be confined to the doctrines themselves. For all superior discoveries, for objections and their answers, for the connection and dependence of the truths which are taught, and for the proofs of their reasonableness and utility, the child should be referred to future opportunities, and the vigour of riper years.

“ 5. *The disposition discovered and felt by the instructor, should always be that of tender affection.*

“ No instructions are ever advantageously imbibed by children, except from those whom they love ; and they love none except those by whom they think themselves beloved. The real air, aspect, and proof of affection are as discernible by a child as by a man ; and his real friends as easily known. No persons feel affection more tenderly, or more carefully watch the conduct in which it is discovered. But the only way to appear kind, is to feel kindly ; and the only way to be believed to have this character, is to possess it.

“ It is not easy to estimate the importance of the *manner* in this employment. The instructions of an unkind teacher are hated of course ; of a cunning one suspected ; of an uninterested

one received with listless indifference. On the contrary, the affectionate instructor is viewed by his pupil as a beloved friend. No employment invests man with more amiableness, than well-directed instruction ; especially when the pupil is a little child. From such a friend every thing is received, retained, and obeyed with reverence and delight. By a teacher of this character more good can often be done in a day, than by a disgusting one in a life.

“ 6. *Religion should always be exhibited in a solemn and pleasing, and never in a gloomy, and discouraging light.*

“ If religion itself is presented by an instructor with gloom and discouragement, it is falsely presented ; truths may be taught, but they are exhibited in a false garb. With this garb they will always be associated in the mind of the pupil ; and the whole effect will be misconception and error.

“ In this mode of instruction, children are kept at a distance from religion by a regular repulsion ; and scarcely approach so near as to learn its real nature. Even truth itself will to them be odious truth ; religion will be hated and dreaded before it is known ; and to receive instruction will be regarded as a mere and painful task. That which is taught, the child will neither love, respect, nor remember ; and the teacher's

own example of its influence will complete the alienation which his precepts began.

“ *Austerity* in an instructor will produce, substantially, the same effects. Religion is in its nature, and by a child is regularly seen to be, eminently solemn, and in some respects awful. At the same time, it is serene, cheerful, and lovely ; the source of the purest peace, the most solid consolation, and the most refined joy. Its whole character ought to be set before the child. Let its solemnity awe ; let its cheerful and delightful aspect inspire hope, and engage affection. Escape from evil, and the attainment of good, are the only motives by which a rational being can be influenced at all. Both these, therefore, should be placed in the view of the child. *St. Paul* has thought proper to urge our obedience to the law, by the consideration that it is *good* as well as *just* and *holy* ; and to recommend our duty by the argument, that it is *our reasonable service*. Every Christian, in the education of his children, is bound to follow the example of this great instructor.

“ 7. *Religious education ought to be enforced by the government, example, and prayers of the teacher.*

“ Government is the great means by which the authority of the parent is preserved, and the obedience of the child kept alive. It is also the

great means of communicating to the child, lasting and influential impressions, and of preparing him, cheerfully and affectionately, to receive the truths which he is taught. Sound government perfectly harmonizes with sound instruction. No character is so highly regarded by man, as that which is displayed in wise, just, and benevolent control. Government also presents every instruction in the form of law, and all conduct in the solemn guise of duty; enjoins obedience with authority, and enforces its injunctions with penalties and rewards.

“ A child well governed loves his parent, of course. From the parent, his affection is easily transferred to his precepts. He is prepared to obey, as well as to listen; and desirous to please his instructor, as well as to profit himself. An ungoverned child, on the contrary, will neither listen nor regard, neither obey nor profit. His only disposition, his only design, will be to neglect whatever is taught, and oppose whatever is enjoined. The former he will despise; against the latter he will rebel. Two children, of these contrary characters, can hardly be compared. The one will learn, and do every thing; and the other nothing.

“ What government thus happily begins, example confirms. The teacher who does not live agreeably to his own instructions, will never be

supposed to love, nor even to believe what he enjoins. All his labours will, therefore, be attributed to sinister views ; to the pursuit of his own convenience, and not to the love, either of religion, or his pupil. Instructions thus regarded, will never be welcome to the heart, and rarely to the understanding. He, on the contrary, whose life is governed by the same rules which he prescribes to his child, will always be considered as proving his own sincerity, as teaching what he believes, and enjoining what he loves. The precepts of such an instructor are rarely disrel-ished, and never doubted.

“ All our instructions, however, like our other efforts, are in vain without the blessing of God. This blessing, to be obtained, must be asked. Prayer for the success of our instructions should accompany them of course. The child should be a witness of the parent's supplication to God for him, and should be taught to supplicate for himself. All the duties of religion are eminently solemn and venerable in the eyes of children ; but none will so strongly prove the sincerity of the parent ; none so powerfully awaken the reverence of the child ; none so happily recommend the instruction which he receives, as family devotions, peculiarly those in which petitions for the children occupy a distinguished place.

“ At the same time, God will actually bless

those who seek his blessing. But where it is not sought, it will not be given ; and where it is not given, our best exertions will be in vain. *Except the Lord build the house, they labour in vain that build it.*”

It may be supposed that these observations, more properly relate to the duties incumbent on parents, than those that come under the notice of the Christian economist. But they manifestly belong to both. It is the business of the political economist to prevent crime by every possible way, and with this the system of general education is closely allied. I am well aware of the difficulty of the question, how far religious instruction should be mingled with general education, from the diversity of opinion regarding the kind of instruction that should be communicated. On the discussion of that question, we do not mean to enter. It is only for the general principle of the importance of religious instruction in early life, through whatever channel it is conveyed, that we contend. If a certain kind of education is good for one child, it is good for all ; and though we conceive no one can, with propriety, invade the rights of parents, and force upon children a system of education which the parents disapprove, we have here at least the rule of Scripture regarding this important branch of political economy. Every one, then, who admits the Divine

authority of that rule, will employ whatever influence he possesses in promoting as extensively as possible that kind of early training which the Scriptures enjoin, and which he may easily see from universal observation, is not only essentially connected with domestic happiness, but is the only true preservative of public safety.

Under the head of education, we are naturally led to notice the instruction communicated in Sabbath schools. I am well aware that the most valuable kind of religious instruction which children can receive is that which is given by their parents, if they are qualified for it, under the domestic roof. But many parents are unfit, as well as unwilling, to take this trouble. In this case, it is doing these children an important service, if they can be prevailed to attend a Sabbath-school. Many in these institutions have received a knowledge of Divine truth which they were never likely to obtain through any other channel.

This suggests a general observation, to which we wish to call the attention of the reader. In this country, especially in our cities and large towns, there are many who are well acquainted with the great leading truths of Christianity, and who are able, with a considerable degree of clearness, to state them to others, while multitudes around them, and quite within their reach, are destitute of this knowledge. Now, nothing can

be more important for the welfare of the community at large, as well as of the individuals more immediately concerned, than to bring these two classes into contact. Could the cultivated minds be brought to bear on the uncultivated,—those instructed in the principles of Divine truth on the ignorant,—that melancholy degree of ignorance which at present so much prevails might be, in a great measure, banished from the land.

This is a department of usefulness, too, in which female exertion might be most legitimately and efficiently employed. I am happy to be able to state, on the best authority, that two young ladies of a noble family in England, are employed in teaching a Sabbath-school. When they applied to the respectable clergyman who takes the general superintendence of it, to be employed as teachers, his reply was to this effect:—I am not quite sure, ladies, if I shall employ you. But remember if you are to be thus engaged, it must not be as a matter of amusement. You must make a business of it. You must promise that you will yourselves study with attention the lessons you are to teach the children, as you can only be successful teachers by doing so. With this proposal they readily complied. Would to God this example were extensively followed. Who can say how much personal improvement

in knowledge, and how much pure and exalted satisfaction such teachers must experience, or how much benefit may be communicated to their pupils, who would naturally be disposed to welcome with gratitude from those in exalted station such efforts of Christian benevolence.

I knew two excellent ladies (both now gone, I trust, to receive their reward) who collected on the Sabbath-evening ten or a dozen little girls, the children of the poor in their neighbourhood, and taught them in a familiar way the great truths of revelation. Both of them were much gratified to observe the progress the children under their care made in knowledge, and the interest some of them seemed to feel in the instructions they received; while both of them found instructing others a source of much improvement to themselves. They discovered from experience the force of the argument used by Jan Tzatzoe, the Caffre chief, who lately visited this country, when he urged the inhabitants of Britain to send out knowledge to his countrymen, from the consideration that by communicating this article we do not impoverish ourselves, but that our own stock would rather be increased.

Suppose, then, every well-instructed Christian female, who has it in her power, should devote a portion of her time to this exercise, in the various localities in which they are placed, it is easy to

see how extensively the knowledge of Divine truth would be diffused, and how much the children thus taught the first principles of the gospel, would be prepared to understand and appreciate the higher instructions of the pulpit. This would be a valuable addition to the more general system of Sabbath-school instruction which now so happily prevails in both parts of the island, and while knowledge might be communicated with more advantage where the number was so limited, many parents might be induced to send their children to such a small and comparatively private class, who might not be inclined to send them to a public school, where children of various descriptions are necessarily associated.

I am induced to suggest this plan of usefulness, as one very generally practicable, in the hope that some into whose hands this publication may fall may be induced to adopt it. Justly does Mr. Wilberforce remark, in his introduction to his excellent work, “that it is the duty of every man to promote the happiness of his fellow-creatures to the utmost of his power; and that he who thinks he sees many around him whom he esteems and loves, labouring under a fatal error, must have a cold heart, and a most confined notion of benevolence, if he could refrain from endeavouring to set them right, lest in doing so, he should be accused of stepping out of his proper walk,

and expose himself on that ground to the imputation of officiousness."

Yes, if Christians feel in any measure as they ought the benevolent spirit of the gospel, and the incalculable value to every guilty human being of the knowledge of the way of salvation, they will consider it their highest honour, and their most exalted reward, should they be instrumental, by all their labours, in bringing even one soul out of darkness into God's marvellous light. Let them reflect on the infinitely important object that is attained when a sinner is converted from the error of his ways. *Whoever is the means of doing so, saves a soul from death, and covereth a multitude of sins.*

The next subject to which we direct our attention is

PUBLIC INSTRUCTION.

In different nations we hear of the minister of public instruction. But under despotic governments, the object of these public functionaries is to regulate the instruction of the people, so as to secure their subjection to the government. They are thus more frequently employed in checking the progress of useful knowledge than in promoting it.

It is not our design here to discuss the question to what extent it is expedient or useful to a community to furnish the means of instruction, in the various branches of knowledge, and what is the best mode of doing so. While it is very desirable that the path to every department of useful knowledge should be open to all, it is certainly possible to awaken a desire for some kinds of knowledge, which from the pursuit of it being incompatible with the circumstances of the individual, only tends to make him dissatisfied with his condition, while no beneficial effect is produced. But on this subject it is vain to look for directions in the New Testament. The reason is plain, Christianity always contemplates man as an immortal being ; our present state it represents as only the introductory stage of an existence that is to last for ever. Thus the instruction which it recommends, and which the Christian economist is chiefly desirous to promote, is that which prepares men for that futurity to which they are hastening. This is represented as so transcendently important, that any other kind of knowledge, or pursuit, or engagement, is altogether secondary, and only valuable in so far as a man's eternal interests may be promoted by it.*

* It appears questionable if it is not a defect in those institutions that have been formed, for promoting the

The genius of Christianity, on this point, is expressed in the following passages. After the Lord Jesus had informed his disciples that the great question with all men, is, "what shall we eat, and what shall we drink, and wherewithal shall we be clothed;" he adds, "but seek ye first (principally) the kingdom of God, and the righteousness thereof, and all other things shall be added unto you." Again, 1 Cor. vii. 29, "But this I say, brethren, the time is short, it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice,

improvement of the middling classes, that no instruction is given regarding at least the evidences of Christianity. The time when the mind is just opening to new discoveries, is one peculiarly trying. When a young man finds that in many points he was misled by the prejudices of education, he is apt to think that it is all prejudice together, and he is in danger of applying this to the truths taught in the word of God. I am aware of the objection that is made to direct religious instruction, from the diversity of opinion regarding what should be taught. But this cannot apply to lectures on the Divine authority of Revelation. On this there is no difference among Christians, and in an age when infidelity is so frequent among the middling and lower classes, as well as the higher, it seems of prime importance to fortify the mind against the objections of infidels, by making men acquainted with the evidence on which the Divine authority of Revelation rests.

as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this world, as not abusing it ; for the fashion of this world passeth away." Again, 1 Tim. vi. 6, " Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out ; and having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."—" Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him," Phil. iii. 8.

With this impression, then, of the inferiority, the comparative insignificance of every other kind of knowledge to man, as an immortal being, recollecting that it can only promote his comfort for a few passing years, and fully convinced that the knowledge of Divine truth is not only essentially connected with the happiness of the individual, but is also most conducive to the present peace, comfort, and prosperity, of society at large, the chief efforts of the Christian economist will be directed to the best means of diffusing that knowledge, and in every way promoting the influence

of Christian principle, through the mass of the people.

Here we remark, that as the Christian economist is convinced that the chief efficacy in inculcating the precepts of Revelation, is derived from the peculiar motives to obedience found in its doctrines, he will be extremely desirous that these be taught with all clearness, and enforced with all fidelity.

In the late examination of a gentleman, before a Committee of the House of Commons, on education, it was asked, whether he considered the preceptive or doctrinal parts of Scripture the most useful? His reply was the preceptive. This appears very inaccurate and inconsistent with just views of the operations of the human mind. If a parent simply command a child to obey him, he is not much less likely to secure that obedience than if he treat him with kindness, and thus furnish him with a powerful inducement to comply with his commands. Such is the difference between the preceptive and the doctrinal parts of Scripture. In the former we are commanded to love God and our neighbour. But how powerfully is the command enforced, where we are called to love God because he hath first loved us. And when the various manifestations of Divine goodness, both in providence and grace, are brought forward as an inducement to the exercise of this

love. When the Apostle Paul called upon the Christians of Corinth, to contribute to the relief of the poor saints in Judea, did he satisfy himself with the simple injunction to do so, or would this have been at all as effectual, as when to stimulate them to this exercise of benevolence he says, “Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich.”

But the vital importance of strictly adhering to the apostolic doctrine, is strongly stated in Gal. i. 8, “If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” He applies this to the judaizing teachers, who did not deny the doctrine of the atonement, but merely required circumcision to be added to it. But if he was so jealous of any thing interfering with the purity and simplicity of the doctrines he taught, no one who properly regards his authority can consistently support any system by which men are countenanced in preaching another gospel, in a far more extensive sense of the expression, or even permitted to do so. Were we asked whether we thought the apostle would have acknowledged such men as Christian teachers, we should have little hesitation what answer to give. Let us not then forget the

admonition—"Be ye followers of me, as I also am of Christ."

But, again, where the gospel is faithfully preached, it will appear a matter of minor moment who is the instrument, or to what particular sect he belongs. There is something extremely defective, if not altogether questionable, in that man's Christian feeling, who does not cordially rejoice wherever the gospel of Christ is faithfully preached, and who is not prepared to encourage all who are thus engaged. Such as are disposed to encourage none but those belonging to their own party, and who cannot hear with satisfaction of success attending the labours of others, have much reason to inquire if they do not feel more interested in the prosperity of a sect, than in the spiritual good of their fellow-men, and the interests of the kingdom of Christ. The apostle rejoiced wherever Christ was preached, even though it was done through envy and strife, Phil. i. 15. This plainly implies, that though there might be much evil in the temper and motives of the preacher, if he faithfully stated Divine truth, much good might be accomplished by his instrumentality. While we should ever lament in others the manifestation of any disposition inconsistent with the spirit of Christianity, and carefully guard against it ourselves; that spirit will clearly teach us to aid, according to our

ability, every effort that is made to proclaim at home or abroad, in civilized or heathen lands, the doctrine of the gospel, to a sinful and dying world. Were all the genuine disciples of Christ freed from the trammels of party, and each choosing their own department of labour in supplying those districts that were most destitute of the word of life, without building on another man's foundation, it is impossible to calculate the good that might be attained by such a harmonious co-operation.

The Christian economist, then, taking the New Testament as his guide, and contemplating man as an immortal being, will consider all mental improvement chiefly valuable from its bearing on eternity. And though Christian benevolence will ever dispose him to promote the temporal comfort of all around him, he never can forget the infinite superiority to every thing else of that knowledge, which makes a man wise to salvation.*

* On this subject, the superior importance of that benevolence which reaches the state of the soul, Dr. Chalmers justly remarks:—"The forming habits of virtuous industry and good members of society are the sole consideration in the heart of the worldly philanthropist, but are mere accessories in the heart of the Christian. The main impulse of his benevolence lies in furnishing the poor with the means of enjoying the bread which came down from heaven, and introducing them to the knowledge of those Scriptures which are

But, we add, that while this is the end at which Christianity aims, the study of the Bible tends much to improve the intellect, as well as the moral feelings of those who are engaged in 'the power of God unto salvation, to every one that believeth.' And again, when I see a warmer fireside, or a more substantial provision than the visible means can account for, I say that the landscape in all its summer glories, does not offer an object so gratifying as when referred to the vicinity of the great man's house, and the people who live in it, and I am told that I will find my explanation *there*. Kind and amiable people! your benevolence is most lovely in its display, but Oh! it is perishable in its consequences. Does it never occur to you that in a few years this favourite will die—that he will go to a place where neither cold nor hunger will reach him, but that a mighty interest remains, of which both of us may know the certainty, though neither you nor I can calculate the extent. Your benevolence is too short—it does not shoot far enough a-head—it is like regaling a child with a sweetmeat or a toy, and then abandoning the unhappy unreflecting infant to exposure. You make the poor old man happy with your crumbs and your fragments, but he is an infant on the mighty range of an infinite duration, and will you leave the soul which has this infinity to go through, to its chance. How comes it that the grave should throw so impenetrable a shroud over the realities of eternity? How comes it that heaven, and hell, and judgment, should be treated as so many non-entities, and that there should be as little real and operative sympathy felt for the soul, which lives for ever, as for the body after it is dead, or for the dust into which

it. This has often been observed in those who are accustomed to read the Scriptures and little else. Among many of the peasantry of this country there will be found a soundness of judgment, an accuracy of discrimination, and a refinement of feeling, which is to be met with in no other class, and which can only be ascribed to their minds being habituated to the contemplation of the sublime truths of Christian theology. In this observation I am confident I shall be borne out by all accustomed to converse with this portion of the population. In this point of view, as well as others, godliness is profitable to the life that now is, as well as that which is to come.

This sentiment is justly stated in the following extract from a sermon of the Rev. Henry Melville. "If a population could be made a Bible-reading population, we argue it would be a far more thinking and a far more intelligent population, than it will ever become through the turning its attention to simplified science and abbreviated

it moulders. Eternity is longer than time; the arithmetic is all on our side in this question; and the wisdom which calculates and guides itself by calculation, gives its weighty and respectable support to what may be called the benevolence of faith."—*Sermon preached before the Society for the Relief of the Destitute Sick on 18th April, 1813.*

histories. If I desired to enlarge a man's mind, I should like to fasten it on the truth, that God never had a beginning, and never shall have an end. I would set it to receiving this truth, and to grapple with it. I know that in endeavouring to comprehend this truth the mind will be quickly mastered; and that in attempting to push on its boundary lines, it will fall down wearied with travail, and see infinity still stretching beyond it. But the effort will have been a grand mental discipline; and he who has looked at this discovery of God as made to us by the word of inspiration, is likely to have come away from the contemplation with his faculties elevated, and at the same time humbled; so that a vigour, allied to in no degree with arrogance, will be generated by the study of a Bible truth; and the man, while strengthening his mind by a mighty exercise, will have learned the hardest and most useful of all lessons, that intellect is not omnipotent, and that the greatest wisdom may be often times our knowing ourselves ignorant."

"We assert, then, that a man is intellectually, as well as spiritually, advantaged through becoming a man of piety. He will have a clearer head, and less biassed judgment. His views will be wider, and his estimates more correct. His understanding having been exercised on truths the

most stupendous, will be more competent for the examination of what is difficult and obscure. His reason having learned that much lies beyond his province, as well as much within, will give himself to enquiries with greater humility and greater caution, and therefore to a moral certainty, with greater success. The appeal here may be made to experience. Those who have watched character most narrowly will bear out the statement, that the opening of God's word is followed ordinarily by a surprising opening of a man's faculties. If you take the rude and illiterate labourer, you will find that regeneration proves to him a sort of intellectual as well as moral renovation. There shall generally be no ploughman in the village who is so sound and shrewd, and clear-headed a man, as the man who is most attentive to the salvation of his soul."—*Sermon on the power of religion in strengthening the human intellect, by the Rev. Henry Melville, B.D. Minister of Camden Chapel, Camberwell.*

Much has been said of late of the aggressive system, of the obligations of Christians to carry the gospel to those who will not come to hear it. Of this we most cordially approve, and should rejoice to see it conducted on a larger scale. This should be done by the more extensive preaching of the gospel, not only at the regular times of

public worship on the first day of the week, and not only in churches and chapels, but wherever men can be found willing to hear.

From the late statistical information that has been collected, it appears there are hundreds of thousands in our land, (might I not say millions) who never enter any place of worship. Is nothing to be done for these multitudes living in ignorance and dying in guilt? If they will not come to the gospel, is it not the duty of the faithful ministers of Christ to carry the gospel to them, and to "beseech them in Christ's stead to be reconciled to God?"

We are happy to think that open air preaching, as it is termed, has been resorted to in the neighbourhood, both of the metropolis and of various large towns, more extensively of late, and societies have been formed among different denominations for promoting itinerancies in various destitute parts of the country. Where suitable agents are employed, these associations deserve far more extensive support than they have yet enjoyed. We have heard with pleasure that an honourable Baronet in England has offered £1000 to defray the expenses of active and zealous ministers who will engage in this labour of love. A gentleman well known in the Christian world has repeatedly given a large sum to promote itinerancies in Scotland, and of late many pious clergy-

men of the Irish church have taken long circuits round their neighbourhoods, preaching the gospel to all who would come within their reach.* Last summer I knew one instance at least, of a valuable minister of the Scotch Church preaching on the

* While these pages are passing through the press, we have just seen the following paragraph in a newspaper:—"A meeting of the clergy in Ireland, recently held, has been for the purpose of agreeing upon some plan to be submitted to the bishops of the Irish church, by which they might more effectually instruct the population in the doctrines of Protestantism; it being evident that the system which had been pursued by the clergy had failed in its design, by the fact, that popery had increased in a greater proportion than the population, while the church of Ireland remained stationary. It was at length agreed that a plan should be submitted to the bishops for their approval, by which a regular intercourse of pulpits and pastoral residence for given intervals should be acted upon, among other advantages, by which the people would have the benefit of a diversity of talent, and the clergy quickened to zealous diligence by a more thorough knowledge of the state of their parishes. A reference was made to the beneficial working of a similar plan among the Wesleyans as a proof of its advantages. More than 300 clergymen have concurred in the object, and signed an application to the archbishops and bishops for their consent to its adoption. At a meeting of the Prelates, held to take the application into consideration, their lordships refused their concurrence, and the plan must in consequence be abandoned." —*Patriot Newspaper for December 13, 1838.* If this information be correct, such a measure needs no comment.

Sabbath evening, in a field, in the neighbourhood of the town where he resides, to catch the wanderers and to lead them into the paths of peace.

We are well aware that this kind of preaching has been brought into contempt, by few engaging in it, in this country at least, except those who employ it as the means of collecting a few pence from their hearers. On this account, when we speak of preaching out of doors, the suggestion is apt to be heard with the curl of the lip and the sneer of contempt. But surely those who thus treat it have forgotten who it was that preached the gospel to a few poor women at Philippi, and on another occasion addressed a very different audience on Mars Hill at Athens; or rather, if we recollect, who said, "go ye into the highways and hedges and compel them to come in," may we not fairly infer that a command of Jesus is neglected where no such efforts of Christian benevolence are found. It only requires then that ministers of respectable character should engage in this work, and receive the countenance of their brethren, to do away the prejudice against it. We may add, there are certain advantages attending this kind of preaching peculiar to itself. We all know the danger of both preachers and hearers falling into a state of formality when they meet at the usual seasons on the Sabbath. Now these addresses being something out of the common routine are more likely

to arrest attention. Besides, while the common exercises of the Sabbath have more the appearance of mere professional duty, which must be performed, such extra labours are a more decided expression of a real solicitude for the spiritual good of those we address.

To show that we are not singular in our views on this subject, we may quote the opinion of two respectable and pious clergymen of the English Church. One of them proposed, sometime ago, to a high dignitary of that communion, that a well known clergyman, whose character stood high in the public estimation, should take his stand in a suitable place in a large manufacturing town, that he might have an opportunity of addressing those whom he could reach in no other way.* And another venerable and aged clergyman proposed to a dissenting minister whom we know, that as the rules of his church did not allow him to preach to the careless multitude out of doors, he would at least willingly stand by him and

* I knew a preacher who was sent nearly 30 years ago, from Scotland, to itinerate in various parts of England. Among other places, he visited Manchester; and he informed me, that for several summer evenings successively he preached in the neighbourhood of the market place, and was listened to with the utmost decorum by large congregations. If a stranger received so much attention, how much more might it be expected if a minister of known and respectable character were the preacher.

give him all the countenance he could, if he would engage in this service. This was somewhat like that full persuasion, which every Christian minister should possess, that the preaching of the gospel is a Divine institution, on which we may confidently look for the Divine blessing, and indicate that deep concern for the souls of men which they ought ever to feel.

Under the head of public instruction, we next notice another mode of conducting aggressive operations on the ignorant and the profligate, which has been much resorted to of late years,—I mean *city and town missions*; and these the Christian economist will cordially support. In this city the plan of conducting these is as follows:—The agents are examined by five ministers, two of them belonging to the Establishment, and the other three to different denominations—an Episcopalian, a Seceder, and a Baptist. I can truly say the only question the examiners are disposed to ask is, are the applicants qualified for the work. The object of the committee who conduct the mission is to procure plain intelligent Christians, who can state the leading principles of Divine truth with perspicuity. Each agent has a district of the city allotted to him. He keeps a journal of the number of visits he pays to the inhabitants of these districts, marking any thing that deserves particular notice, either in the

way of encouragement, or as exhibiting instances of gross ignorance or wickedness, or infidelity, among the classes he is called to visit. From these journals the materials of two biennial reports have been selected and published, containing one of the best specimens of moral statistics that exists. The institution is supported by the voluntary contributions of such of the inhabitants as are disposed to promote this object; and the more the working of the system is known, the more willingly are these contributions given. The number at present is ten. But we shall add in the appendix, a more particular account of this institution.* Besides these, some clergymen, and several congregations, support missionaries of their own.

It has been proposed by some to employ preachers of the gospel, instead of laymen, as town missionaries. But we are inclined to think that even where the preacher is decidedly pious, the other class are in some respects better qualified for this service. The style of address of those who have recently finished their studies for the ministry, is in general not so much adapted for those among whom the city missionary is called to labour. Besides, one who approaches nearer their own rank in society, is more likely to secure their

* See Appendix No. I.

confidence than one so much above them. Their knowledge, too, of their habits of thinking and living, cannot fail to give them superior advantage in conversing with them.

There is also another disadvantage connected with employing preachers. They cannot be expected, from the limited remuneration, to remain longer than till something better occurs. A city mission will thus be used by preachers as a stepping-stone. They will be merely birds of passage. This is unfavourable to their entering with spirit into the discharge of their duties, as before they become acquainted with the inhabitants of their district, there is a probability of their leaving them. This cannot fail to be a drawback on their usefulness, as this in a city missionary much depends on his getting acquainted, by repeated visits, with those placed under his charge. He will thus learn how to suit his addresses to them, while their confidence in him will be gradually increased by seeing the interest he takes in their welfare.

We have heard with satisfaction that there has been recently a call made on the Christian community in the metropolis for 400 city missionaries, and funds to support them. The city has been carefully surveyed and divided into manageable districts. If the value of such institutions be properly appreciated, and if suitable agents be

secured, and the moral effects likely to be produced on the mass of the inhabitants be understood, we have no doubt this call will, to a considerable extent at least, be responded to. In this way, thousands may have their attention directed to the gospel, who never can be reached in any other. Though churches should be built by hundreds, their ignorance or profligacy would indispose them, while their poverty would render them unable to attend them.*

A sort of auxiliary to city missions has been employed in London, as well as other places, under the designation of the *Christian Instruction Society*. This calls into exercise the voluntary visitations of private Christians. This, too,

* I have sometimes been surprised that, among the various new societies, no one has been formed for encouraging those of the poor, whose habits were sober, and who would be disposed to attend public worship, to do so by supplying them with decent clothing. This would indeed require to be done with discrimination. From the dissipated habits of many, they could not be trusted with any thing that could be converted into money. But there are others of a different description, and it would be a most suitable exercise of Christian benevolence to furnish them in this way with the means of attending Divine ordinances. In our large cities there are hundreds, who, though you were to provide them with gratuitous church accommodation in their neighbourhood, could not accept of it for want of decent apparel.

the Christian economist will gladly support. We hail such labours of love. But, however much we admire them, we should fear that there is a great danger of their becoming desultory and fluctuating. It is only when you have agents whom you support, and whose services you can command, that any regular and permanent system of aggression on ignorance and profligacy can be maintained.

Does any one ask why in the education of the young, or the public instruction of the old, we give so prominent a place to the communication of the knowledge of Divine truth. Though at the risk of repetition, we reply: the Christian economist can never forget that the various branches of general knowledge, nay, that the highest attainments in literature or science, and in the knowledge connected with the learned professions, are only valuable for the present world—that the highest proficiency in these when a man draws his last breath will be to him as if it had never been. That the only state of mind, both as regards the intellect and affections, which is truly valuable, is that by which, according to the testimony of the word of God, we shall be prepared for a blessed immortality. Nothing, then, but a firm belief in the truth of Revelation, and a realizing view of eternal things, is necessary to make a man consider every other branch of knowledge, except that which is con-

nected with our eternal destiny, altogether subordinate. Under such a conviction, he cannot but consider that whoever neglects this kind of knowledge, and fails to cultivate that state of mind which is essentially connected with our future well-grounded hope, will at last discover (in the language of one of the most eloquent writers of the age) “that he has committed a mistake at once infinite and irreparable, and has been guilty of an infatuation, which it will require eternity to deplore, and eternity to comprehend.” *

We have thus seen that the first object of the political economist is to secure as large a measure of general comfort to the community as can be attained, by balancing the selfishness of one man against that of another. We have also seen how the Christian maxims above mentioned bear on some subjects by which the happiness and prosperity of the community are materially affected. One great object of political economy is to keep the body politic in a healthy state, and especially to guard against such a collision between the different classes of society, as may be in danger of producing that most formidable of all evils, the dissolution of the social compact—issuing in insurrection, anarchy, and civil war. Whence do all these arise but from the spirit of selfishness, which leads to injustice, oppression, envy,

* Hall.

jealousy, discontent, and every evil work. But it is plain that we have the most effectual security against these wherever the fundamental principles of the political economy of the New Testament are to be found. Wherever these prevail, there is no room for jealousy and injustice. They teach men not to envy others, or to covet their property, far less to desire, in the season of public commotion, to seize it for themselves. The stream of enjoyment in the minds of those who are imbued with these principles, runs in the very opposite direction, when they consider it more blessed to give than to receive.

Again there would, in this case, be no room for those formidable combinations among the working classes, of which we hear in the present day, and which tend so much to endanger the peace of society. Masters would not combine to depress the wages of their operatives without necessity, and merely to increase their own wealth, and while the working classes had no just cause of complaint, no ground of jealousy or opposition to masters being given, there would be no inducement to form counter combinations, and, in so far as Christian principle prevailed, no disposition to do so. We thus see how effectually these evils would be done away by the simple rule, "Whatsoever ye would that others should do to you, do ye so to them." Yes; the diffusion

of this single maxim is the grand panacea, nay, the only remedy that can cure those political evils, or avert those dangers to which society is at all times exposed, where its influence is unknown. Thus while we have seen how much happiness the principles of the New Testament impart both to the individual who acts upon them, and those on whom they are made to bear, they also manifestly furnish the most perfect security from those evils against which it is the business of the political economist to guard.

Hitherto our observations have related to the members of a single community. But let us next see how the extension of the above principles, and their general prevalence, would affect the intercourse of nations.

The political economist contemplates the inhabitants of the world as divided into nations, and considers those measures and those principles most important by which the miseries of war may be avoided, and a friendly intercourse between neighbouring nations maintained. Here, then, we discover our Christian principles to be of mighty potency. Their prevalence would at once furnish a perfect security against war, and all its accompanying horrors. "Whence come wars and fightings among you? Come they not of your lusts, which war in your members?" They originate in covetousness—a desire to pos-

sess what belongs to others. But the Christian maxims, if reduced to practice, would entirely preclude the possibility of this evil. They reverse, as already noticed, the order of feeling from which war originates, while they teach us to derive our happiness from giving instead of receiving, and in every case to do to others as we would that others should do to us. We often hear of *peace societies*; but we can never expect peace among the nations of the earth but on Christian principles. Men may prove most satisfactorily the folly of war—the unreasonableness of it—they may give the most glowing descriptions of the miseries which flow from it—but it is only having the principle of supreme selfishness, which is so deeply implanted in our nature, subdued by the gospel, and the principle of Christian benevolence planted in its stead, that wars can be expected to cease over the face of the earth. Hence their cessation is ascribed in numerous passages of Scripture to the diffusion of the gospel of Christ, and that which is mentioned as *its* highest triumph, cannot be expected to be attained by an inferior agency. On the principles of the gospel, we should not only have peace societies, but we should have something more, we should have the community composed of *universal benevolent societies*. Every true Christian may be justly considered as a member of such a society, because

wherever the Spirit of Christianity exists, it will lead men not merely to live in peace, and promote peace, but to embrace every opportunity of doing good to all whom in any way their influence can reach.*

These observations suggest a very natural explanation of the way in which we may expect those prophecies to receive their fulfilment, which describe the saints as ruling the earth. Thus it is said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. vii. 27.

There are two distinct classes of prophecies recorded in the Old Testament Scriptures: the one relating to what is called "the day of vengeance of our God," or "the day of the Lord's recompence," and the other to the peace and happiness that will be spread over the earth by the universal promulgation of the gospel. When the Redeemer rose from the dead, and before he ascended to glory, he told his disciples, that all power in heaven and in earth was committed to him. It is therefore under his government that these predictions are to be accomplished.

The first class of prophecies regarding the

* See Appendix, No. II.

judgments he will inflict on his enemies, we have reason to think will be carried into accomplishment by the general administration of providence. It is somewhere remarked by Mr. Newton that there is much coarse work in which the Lord Jesus will not employ his own people ; and when we read of his disapprobation of using the sword in his cause,—declaring, that “ those who take the sword shall perish by the sword,” when we further recollect that the art of war is itself devoted to extermination by the gospel, we cannot well suppose that Christians will be employed to inflict these judgments on his enemies, by an instrumentality which he so much condemns. But though the dissemination of the gospel is immediately intrusted to his disciples, the sword of providence is often employed to open the way for the sword of the Spirit ; that weapon which the Christian soldier alone can employ. In accomplishing this object, however, there are two agencies, the sword of the Spirit or the word of God, in the reading, or, more particularly, in the public preaching of it, and the exhibition of its practical effects on the character of the disciples. The Divine command regarding the first is clear,—“ Go ye unto all the world, and preach the gospel to every creature.” But it is only a means to the accomplishment of the second, and yet in the zeal—the most proper and

legitimate zeal—of men for the former, the latter is too generally overlooked.

We shall here mention some passages to show how much the exhibition of the practical effect of the gospel is represented, as closely connected with the general diffusion of it. Matth. v. 16, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Here it is plainly implied, that there is something in the light that shines in the Christian’s character, in other words in the practical effect of the truth, which is calculated to lead men to glorify God.

In Acts ii. 46, it is said of the church at Jerusalem, that “continuing daily with one accord in the temple, and breaking bread from house to house, they did eat their bread with gladness and singleness of heart, praising God and *having favour with all the people.*” Now, mark with what this was connected. It is immediately after that exhibition of Christian kindness to one another, by which the members of that church had all things common, and parted their goods to all as every one had need. Here they showed how much they entered into the spirit of the maxim, it is more blessed to give than to receive. The opposition of the human heart to the gospel was as powerful then as at any other period, but in spite of this, what was it that gave the Christians

of that day such favour in the eyes of the people ? plainly, that lovely exhibition of disinterested benevolence by which that church was so eminently distinguished.

Again in 2 Cor. iii. 2, the apostle mentions it as a reason why he did not need an epistle of recommendation to his brethren at Corinth, or an epistle of recommendation from them, by adding, “ *ye are our epistle, known and read of all men.*” Does not this distinctly imply that the exhibition of the Spirit of the gospel in their character, was an epistle calculated to recommend the doctrine he taught, because it could not fail to command the approbation of those who witnessed it. In like manner it is said of Demetrius, 3 John 12, a consistent Christian, that he hath good report *of all men.*

In another passage to the same effect the Apostle Paul speaks of his own conduct, and that of those that were with him, as tending to recommend to the Thessalonians the doctrine he preached. “ But as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; God is witness : Nor of men sought we glory, neither of you, nor yet of

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others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children : So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe : As ye know how we exhorted and comforted, and charged every one of you, (as a father doth his children,) that ye would walk worthy of God, who hath called you unto his kingdom and glory," 1 Thes. ii. 4. Can any one contemplate the noble disinterestedness, and the Divine benevolence, embodied in such a character, without seeing that a powerful influence must have been connected with it.

Again, Rom. xiv. 17, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost ; for he that in these things serveth Christ, is acceptable to God, *and approved of men.*" One powerful recommendation of this mode of calling men's at-

tention to the gospel is, that it is such as they cannot evade. You may give them a Bible, but they decline reading it. The gospel is preached in their neighbourhood, but they refuse to hear ; but the daily exhibition of the spirit of the gospel, in the conduct to which it leads, as seen in the lives of Christians, presses itself irresistibly on the attention of all who witness it.

It is particularly worthy of notice, that those features of character in which the kingdom of God in this last passage is represented to consist, and which are spoken of as approved of men, constitute what, in the various predictions of ancient prophecy, are mentioned as peculiarly distinguishing Messiah's kingdom : thus, Ps. lxxii. 3, "The mountains shall bring *peace* to the people, and the little hills by *righteousness*.—In his days shall the *righteous* flourish, and abundance of *peace** as long as the moon endureth." Again, Isa. xi. in a memorable prediction regarding the Messiah, it is said, "With *righteousness* shall he judge the poor, and reprove with *equity* the meek of the earth ; *righteousness* shall be the girdle of his loins, and *faithfulness* the girdle of his reins,"

* In some late Missionary operations we have some fine examples of the efficacy of the gospel in humanizing the most barbarous nations, and in producing peace between those who formerly lived in the most deplorable enmity.—See Appendix No. III.

and this shall be the case, “for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

One recommendation of this view of the way in which the influence of the gospel is to be promoted is, that it calls forth the co-operation of all Christians in this service. All cannot preach, but all can make their light shine; and if even the light of individual Christians sometimes produces the most valuable effects, to what extent the combined lights of all the faithful would illuminate a darkened world, it is impossible to conceive.

We hold, then, that it is the exhibition of the practical effect of Divine truth on the character that is to be one great means of converting the world. This quite accords with the connection stated by the Lord Jesus, in his intercessory prayer, between the exhibition of union among his disciples and the world believing in him. Thus he prays, “that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me,” John xvii. 21. How melancholy is it, that a doctrine so clearly taught,—the connection between the exhibition of union among Christians, and the conversion of the world,—is so generally, we might almost say, universally disregarded.

The necessity of the practical effect of the gospel being united with the preaching of it, may be thus illustrated. Suppose a minister preaches with the utmost fidelity, but exhibits none of the practical influence of the truth on his character, what effect is usually produced? A prejudice is excited against his doctrine, and the hearer is repelled instead of being attracted by it. The same remark is applicable to the mere professor of the most orthodox creed. But where eminent personal piety marks either the one or the other, every one knows what a commanding moral influence is connected with such a character. What is thus experienced at home is not less so in missionary labours in foreign lands. Often have missionaries to complain how much their efforts for the conversion of the heathen are frustrated, by the unprincipled conduct of those who bear the Christian name. In proportion, then, as the conduct of such is fitted to exert a pernicious influence, and create prejudices against Christianity, so the faithful exhibition of its spirit is calculated to produce the opposite effect.* This is particularly the case with any manifestation of disinterested kindness. We are informed in a late missionary communication, that when a missionary told his hearers he had come over the great water just to

* See Appendix No. IV.

tell them the way to be happy, their attention was quite arrested by such an act of kindness ; they were filled with gratitude, and thus prepared to listen to the message he had to deliver. Yes, this is the grand channel of access to the human heart, both in civilized and in savage life ; and we are persuaded, that approaching men through this channel will be found one of the most effective means by which the influence of the gospel shall universally prevail.

In the language of Scripture, Jesus and his disciples are one. In this way they are said to be crucified with him—to be dead with him—and to be buried and raised again with him. According to this mode of expression, we may justly consider what is said in ancient prophecy to be done by him as the King of Zion, as done by the instrumentality of his people. Thus, when it is said, “ He shall judge the people with righteousness, and the poor with judgment. He shall deliver the needy when he crieth, the poor also and him that hath no helper.” The most natural interpretation of these and similar expressions is, that this will be done through the medium of his servants. This is quite in accordance with other parts of the phraseology of Scripture, in which the Assyrian is called the rod of God’s anger, Isa. x. 5. and by the sword of the Lord the Babylonish monarch seems to be addressed, Jer. xlvii. 6. While

these heathen nations were employed by Jehovah in executing his wrath upon his enemies, his own servants are engaged in the more pleasing work of establishing and extending the triumphs of his kingdom.

It is thus, then, that while in their character the benevolent spirit of his gospel shall be manifested, this manifestation shall contribute to its universal dissemination. When it is said, "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth," and almost immediately added, "he shall have dominion from sea to sea, and from the river to the ends of the earth," it is not easy to conceive a more marked connection between the manifestation of the Christian character, in its grand leading features of righteousness and peace, and the universal dominion of Jesus Christ.

Now, let us just contrast all this with the present aspect of the world. What is the struggle of political parties in a state, or the contest of one nation with another, but the struggle of selfishness, each party aiming at power to promote their own interests. But suppose, in the midst of this selfishness, a party to arise where this principle was not only in profession disclaimed, but actually in a great measure subdued, and that of universal benevolence planted in its stead; would not the advancement of the general good which would

be thus so plainly promoted, be the admiration of all, and tend to secure universal confidence.* Now, what is this but reducing to practice the maxims of the New Testament, “Whatsoever ye would that others should do to you, do ye so to them; and it is more blessed to give than to receive.”†

Some may be disposed to say, this is a very beautiful theory. But it is Utopian, a pleasing dream, for where are such characters to be found. And many think that any pretension to such disinterested benevolence, is either the effect of enthusiasm,‡ or the language of hypocrisy, for the purpose of self-interest.

Can it be reasonably ascribed to enthusiasm or hypocrisy, that we experience a sacred plea-

* “It is not, in fact, talents in which we are chiefly wanting, but resolute integrity, which would correct abuses, and select proper men for important stations. Alas! my friend, I have lived long enough to see that real integrity is a rare quality, and, at the same time, it is the most valuable of all.”—*Wilberforce’s Life*, vol. III. p. 150—*Letter to Lord Muncaster*.

† See Appendix, No. V.

‡ Mr. Wilberforce observes:—“Speaking of the missionaries at the Cape, Lord N. bore testimony to the Moravians, less to those of the Methodists. Said Vanderkemp and Kercherer were worthy men, but enthusiasts. Alas! poor Lord N., how little dost thou judge according to the Scripture estimate. Was not St. Paul an enthusiast.”—*Wilberforce’s Life*, vol. III. p. 553.

sure, when we hear not only of one of our own country or kindred, but a poor idolater in India or Otabiete, being converted to God, one in whose history or character our own interests can in no possible way be involved; or could it be imputed to either of these causes, when a deep Christian sympathy, mingled with sacred joy, was felt by Christians of every denomination in this land, when they heard of the death of Rafaravavy, that honoured and distinguished female,* who with an unflinching firmness, and a holy fortitude, worthy of even apostolic times, suffered martyrdom at Madagascar for the sake of the Lord Jesus, while other native Christians were subjected to perpetual slavery for the same cause? Did those who charge Christians with hypocrisy or enthusiasm only know the sincere love we bear to them, the ardent desire we feel for their eternal good, and the earnestness with which we pray for it, (I speak here with confidence in the name of every genuine disciple of Christ;) they would withdraw the charge of hypocrisy; and if we still must be enthusiasts, they would be constrained to admit, that it is at least the most disinterested and benevolent kind of enthusiasm the world ever saw. But no; in such an exercise of mind there is no feeling experienced which the faithful sayings of the Divine word will not sup-

* See Appendix, No. VI.

port, and if enthusiasm means too high an excitement, a measure of it which the cause producing it will not justify, what Christian is not conscious that the tone of his feelings, so far from exceeding in point of intensity, falls unspeakably below what the coolest decisions of his judgment would not only vindicate, but strictly demand.

How justly does Mrs. Hannah More observe on this subject—"Many an humble Christian, whom the world reproaches with being extravagant in his zeal—whom it ridicules for being enthusiastic in his aims and rigid in his practice—is inwardly mourning on the very contrary ground. He would bear their censure more cheerfully, but that he feels his danger lies in the opposite direction. He is secretly abasing himself before his Maker for not carrying far enough that principle which he is accused of carrying too far. The fault which others find in him is excess. The fault he finds in himself is deficiency. He is, alas! too commonly right. His enemies speak of him as they hear. He judges of himself as he feels."*

But should the charge still be reiterated, we have the satisfaction of thinking that such enthusiasts have at least the honour of being connected with the most exalted society.

If this be enthusiasm, it is the enthusiasm of

* More's Practical Piety, chapter 1.

apostles—"Ye are our glory and joy. If we be beside ourselves, it is to God."*—It is the enthusiasm of angels—"There is joy in the presence of the angels of God over one sinner that repenteth." It is the enthusiasm of the King of Angels—"For the joy that was set before him"—the joy of bringing many sons to glory—"he endured the cross, despising the shame." If this be enthusiasm, it is surely a most valuable kind of it, which is equally a source of the purest enjoyment to the individual who experiences it, and to all to whom his influence can reach. And we

* When Paul was charged by Festus with being mad, (one of the enthusiasts of the day,) his reply was, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." His enemies in the Corinthian church appear to have brought a similar charge; and in defending himself against it, he says, "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause," (if at one time we adopt a more ardent mode of address, it is for the glory of God; or at another adopt one more sober, it is for your spiritual good.) The two grand objects he thus had in view were the glory of God and the good of men, and in varying his mode of address, he adopted the rule which he elsewhere mentions, that "of becoming all things to all men, if by any means he might gain some." Who does not feel the necessity of adopting a similar variety in his mode of address, suited to the variety in the circumstances and character of those whose spiritual benefit he desires to promote?

cannot form a kinder wish for every reader, than that by such enthusiasm in life and death, he be pre-eminently distinguished.

But we return to the assertion, that such characters are imaginary. No ; we acknowledge they are rare, but that Christianity does produce them cannot be denied ; and in proof of this we select here Howard and Wilberforce. Both these names have been long before the public, though it is but lately that the latter has been called to receive his reward. The former died in a foreign land while pursuing his noble course of philanthropy, and could not receive external tokens of respect from his friends, though a hallowed lustre is shed over his grave. The estimation in which the latter was held was on various occasions, as we shall see, most strikingly displayed. These names, we doubt not, will be held in affectionate veneration, when those of mere statesmen and warriors shall be forgotten. Already the names of a Rodney, a Howe, or a Nelson, and those of even a Pitt and a Fox, are on the wane, fading away in the distance, and will soon be only known in the page of the historian. But while compassion for the inhabitant of a dungeon, or exertions to arrest the cruelties of the slave trade, or to strike off the fetters of the slave, shall be found to touch a chord in the human breast, the names of Howard and Wilber-

force will be loved and revered from generation to generation. A Howe, a Nelson, and even a Wellington, only belong to a particular nation, and a Pitt and a Fox to a particular party in that nation ; but a Howard and a Wilberforce belong to the race ; they are the property of the species ; they might be truly said to be “public creatures,” in a more extensive sense, than Burke applied the expression to his accomplished son.

What, then, we ask, gave these names such a weight of moral influence. They both exhibited bright examples of disinterested benevolence ; they were actuated, as we shall see, by Christian principle. They thought it more blessed to give than to receive.

Suppose, then, all Christians acted in the same way, and they will do so in so far as they act in character, it is easy to see what a measure of public influence they would command. Men would feel themselves safe in such hands, and being satisfied that the power with which they were entrusted, would be exercised for the public good, they would cheerfully concede to them a measure of power which they would not willingly, and could not safely commit to others. The mere principle of self-interest would produce this effect.

Is it asked why are there so few cases of Christian principle securing such confidence ? We reply,

because the faithful and consistent exhibition of it is so rare. But in every grade of society where it is seen fairly to regulate a man's character, a powerful moral influence will ever be found connected with it. This is so obvious on the limited scale on which we now behold it, that we may, with confidence, conclude that a more general exhibition of it would impart to those in whom it is found, a degree of moral influence over the world, which never can be possessed by those in whom the opposite principle of selfishness manifestly predominates.

But we now proceed to illustrate the power of this moral influence as it is to be seen in the history of those distinguished individuals we have already mentioned.

We begin with the character of

JOHN HOWARD.

It is well known that this eminent man devoted a large portion of his life to visiting the prisons both of his own country and of various other countries in Europe, for the sake of alleviating the sufferings of the inmates of these abodes of misery. But it is not perhaps so generally known that his philanthropy was based on Christian principle. This, however, will fully

appear from the following extracts, taken from the very interesting and full account of his life, by James Baldwin Brown, Esq. But, before inserting any of these, I shall introduce an anecdote that came within my own knowledge. It is one which I heard mentioned in early life by the late Rev. Dr. Erskine of this city, a clergyman that will be long remembered as an eminent ornament of the Scottish Church, and who was equally distinguished by theological literature and personal piety.

Mr. Howard having been introduced to Dr. Erskine when he visited Edinburgh, dined with him in the course of the week, after having been one of his hearers on the preceding Sabbath. On that occasion, the Dr. had been discoursing on the imputed righteousness of Christ as the only foundation of a sinner's hope. Mr. Howard took occasion to introduce the subject, and, after mentioning the satisfaction with which he had heard the discourse, he distinctly referred to this doctrine as the source of his own comfort and hope, as well as the spring of all his public labours.

We shall now insert the following extracts from the above mentioned work, which will furnish ample proof that our philanthropist was, in an eminent degree, influenced by Christian principle.

When he left England, we are informed, he

intended to spend the winter either at Geneva or the south of Italy. That plan, however, he abandoned on his arrival at Turin ; and he gives his reason for doing so in the following extract from his journal :—

“ Turin, 1769, Nov. 30.—My return, without seeing the southern part of Italy, was on much deliberation, as I feared, a misimprovement of a talent spent for mere curiosity, at the loss of many Sabbaths, and as many donations must be suspended for my pleasure, which would have been, as I hope, contrary to the general conduct of my life, and which, on a retrospective view on a death-bed, would cause pain, as unbecoming a disciple of Christ—whose mind should be formed in my soul. These thoughts, with distance from my dear boy, determines me to check my curiosity, and be on the return. Oh ! why should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will all be consumed, engross the thoughts of a candidate for an eternal everlasting kingdom,—a worm ever to crawl on earth, whom God has raised to the hope of glory, which ere long will be revealed to them who are washed and sanctified by faith in the blood of the Divine Redeemer ! Look forward, oh my soul ! how low, how mean, how little is every thing but what has a view to that glorious world of light,

life, and love. The preparation of the heart is of God. Prepare the heart, oh God, of thy unworthy creature, and unto thee be all the glory through the boundless ages of eternity."—Signed
 "J. H."

"This night my trembling soul almost longs to take its flight to see and know the wonders of redeeming love—join the triumphant choir—sin and sorrow fled away—God my Redeemer all in all. Oh! happy spirits that are safe in those mansions."

When at the Hague, he inserted the following remarks in his memorandum book:—

"Hague, 1770, Sunday evening, 11th Feb.—I would record the goodness of God to the unworthiest of his creatures. For some time past an habitual serious frame, relenting for my sin and folly, applying to the blood of Jesus Christ, solemnly surrendering myself and babe to Him, begging the conduct of his Holy Spirit. I hope a more tender conscience, by a greater fear of offending God—a temper more abstracted from this world—more resigned to death or life—thirsting for union and communion with God as my Lord and my God. Oh! the wonders of redeeming love! Some faint hope, even I, through redeeming mercy in the perfect righteousness, the full atoning sacrifice, will ere long be made the monument of the rich free grace and mercy

of God, through the Divine Redeemer. Oh ! shout, my soul, grace, grace, free, sovereign, rich, and unbounded grace ! not I, not I, an ill deserving, hell deserving creature !—but where sin has abounded I trust grace superabounds—some hope, what joy in that hope, that nothing shall separate my soul from the love of God in Christ Jesus—and, my soul, as such a frame is thy delight, pray frequently and fervently to the Father of spirits to bless his word, and your retired moments to your serious conduct in life. Let not, my soul, the interests of a moment engross thy thoughts, or be preferred to my eternal interests—look forward to that glory which will be revealed to those who are faithful to death. My soul, walk thou with God, be faithful, hold on, hold out,—and then—what words can utter.”—

“ J. H.”

Some of his friends wished to erect a monument to him ; and his Christian humility, shown in his shrinking aversion from such publicity, strikingly appears in the following letters he wrote on that subject.

Extract of a letter from John Howard to Mr. Smith, on its being proposed that a statue should be erected to him.

“ ——— To hasten to the other very distressing affair. Oh, why could not my friends, who know how much I detest such parade, have

stopped such a hasty measure. As a private man, with some peculiarities, I wished to retire into obscurity and silence. Indeed, my friend, I cannot bear the thought of being thus dragged out. I immediately wrote, and hope something may be done to stop it. My best friends must disapprove of it. It deranges and confounds all my schemes. My exaltation is my fall, my misfortune. Adieu, adieu.—J. H.”

John Howard to Mr. Prole on the same subject :—

“ As to another affair, it distresses my mind ; whoever set it on foot, I know not ; but sure I am, they were totally unacquainted with my temper and disposition ; I once before, on an application to sit for my picture to be placed in public, hesitated not a moment in showing my aversion to it : and as I knew I was going on a dangerous expedition—Thomas will remember almost the last words I said to him—if I die abroad, do not let me be moved, let there be only a plain slab of marble, placed under that of my wife’s, Henrietta, with this inscription—John Howard died — Aged—My hope is in Christ. This I said that Mr. Leeds and my son might know that my mind was fixed, and still unaltered. I have set many engines to work to check the flames, for I bless God, I know myself too well to be pleased

with such praise ; when, alas ! we have nothing of our own, but folly and sin.”

John Howard on the same subject.

“ Vienna, Dec. 15, 1786.—Gentlemen,— I shall ever think it an honour to have my weak endeavours approved by so many respectable persons, who devote their time, and have so generously subscribed towards a fund for relieving prisoners and reforming prisons. But to the erecting a monument, permit me, in the most fixed and unequivocal manner, to declare my repugnancy to it, and that the execution of it will be a punishment to me ; it is, therefore, gentlemen, my particular and earnest request, that it may, for ever, be laid aside. With great respect, I am, gentlemen, your most obedient servant,
J. H.”

The following interesting extracts are inserted in his diary.

“ God considers what weak creatures we are, therefore gives us every motive to do good.

“ Jacob speaks of the angel who had been his guide in all his journeys, and had delivered him out of all his dangers ;—and Jacob’s God I trust is my God, and my guide, and my portion for ever.

“ An approving conscience adds pleasure to every act of piety, benevolence, and self-denial.

It inspires serenity, and brightens every gloomy hour, disarming adversity, disease, and death. Is it my ambition to put on the Lord Jesus!—‘to have the same mind in me which was also in him.’

“Health, time, powers of mind, and worldly possessions, are from God; do I consecrate them all to Him. So help me, oh my God!

“The peculiar doctrines of Christianity, the degradation of human nature, our inability to restore ourselves,—our need of a Mediator, and of Divine aid, are doctrines which strike at the root of vain glory—we are justified by faith, by the grace of God, through the redemption that is in Jesus Christ. Where, then, is boasting? it is excluded, Rom. iii. 27. Aim at what is praiseworthy, and then at the approbation of God, who alone is an impartial infallible Judge. Let it be my earnest enquiry how I shall best serve God in the station which he has assigned me.

“I am not at all angry with the reflections that some persons make, as they think, to my disparagement, because all they say of this kind, gives God the greater honour—in whose Almighty hand no instrument is weak, in whose presence no flesh must glory. But the whole conduct of this matter must be ascribed to providence alone, and God by me intimates to the world, however weak and unworthy I am, that

he espouses the cause, and to Him,—to Him alone be all the praise.

“Ease, affluence, and honours, are temptations which the world holds out—but remember ‘the fashion of this world passeth away.’ On the other hand, fatigue, poverty, sufferings, and dangers, with an approving conscience. Oh God! my heart is fixed, trusting in Thee! My God! Oh glorious words! there is a treasure, in comparison of which, all things in this world are dross.

“Sunday evening, 15th March, 1789.

“Our superfluities should be given up for the convenience of others—

“Our conveniences should give place to the necessities of others—

“And even our necessities give way to the extremities of the poor—

Oh God! may the Angel which conducted the Israelites through the desert, accompany and bless me.

“In all my dangers and difficulties may I have full confidence in that unseen power, to believe in hope, as the Lord orders all things; therefore I leave every thing to him, trusting he will always give his angels charge concerning me, and then I am equally safe in every place; therefore I will fear no evil, for thou art my God.”

Again he thus earnestly supplicates Divine

assistance to support him in his course, and to enable him to finish with joy the race that was set before him.

“ Oh God, succour me in time of trial, and help me to maintain my integrity. My eyes are up to thee, Oh God, to help me to encounter the danger; leave me not to my own strength, but may I rely on Him in whom is everlasting strength. I come to the throne of God for mercy and help in time of need, and that I may finish my course in peace. Be diffident of yourself, and look up to God.”—“ Where there is most holiness, there is most humility. Never does our understanding shine more than when it is employed in religion. In certain circumstances retirement is criminal; with a holy fire I would proceed. What is our profession of religion if it does not affect our heart. Shall I desert his cause and God. May I through Divine grace persevere to the end. My [end] too is approaching.”—“ Do thou, O Lord, visit the prisoners and captives. Manifest thy strength in my weakness. Help Almighty God, for in thee I put my trust, for thou art my Rock.”—“ I would rejoice in a sense of thy favour.”—“ And may not even I hope, that God who ‘spared not His own Son, but delivered him up for us all, but that He shall not with Him freely give us all things, even me life everlasting.”—“ The doctrine of merit is diametrically

opposite to the genius of the gospel: ‘ By grace we are saved, ‘ Not of ourselves,’ ‘ it is the gift of God.’ ”—“ My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price.”

Mr. Howard’s death occurred at Cherson, and the circumstances connected with it are thus described.

“ Among the sufferers from fever, occasioned by attending some festivities at Cherson while Mr. Howard was there, was a young lady, residing about twenty-four miles from the town, and as the symptoms of her disorder soon assumed a very alarming appearance, the fame which Mr. Howard had acquired during his residence in the neighbourhood, by the exertion of his medical skill, induced her friends to prefer an earnest entreaty that he would visit her. This, however, he at first refused to do, on the ground that he was a physician only to the poor; but hearing that her danger was increased, he at length consented to pay her a visit, which he did, for the first and second time, in the latter end of December, 1789. Having, on these occasions, prescribed what he thought proper, he returned to Cherson, to pursue the purposes of his visit to so distant a region of the globe, leaving directions with the family to send for him again if she got better; but adding,

that if she grew worse, as he feared would be the case, it would be to no purpose to do so. Some time after he got back to his temporary habitation, a letter, stating that the lady was better, and begging that he would come over without loss of time, unhappily miscarried, and was not delivered for eight days after it was written. As soon as he perceived the date, he resolved to go immediately ; and though the weather was very cold and tempestuous, and the rain fell in torrents, such was his impatience to execute his benevolent design, that, as no other conveyance could so readily be procured, he mounted an old dray-horse, upon whose back he proceeded, as expeditiously as he could, to the residence of his patient, whom he found in a dying state. The concern which, in these circumstances, he felt, at not having been able to reach her before, added to the fatigue of his journey, affected him so much as to bring on a fever, though he attributed the disease, which was the cause of his death, to a very different origin. Having, soon after his arrival, administered to his patient something to excite perspiration, and, feeling unwilling to check its efficacy by uncovering her arm,—as soon as the symptoms of its operation began to appear, he put his hand under the bed-clothes to feel her pulse, and as he did so, the affluvia from her body was so very offensive, that it always was

his own opinion that her fever was then communicated to him. She died on the following day, and he was much affected by her removal, as, to the last, he had flattered himself with hopes of her recovery.”

Soon after this he was taken ill, and during his illness Prince Potemkin sent his own physician to attend him. Here we find the following notes in his memorandum book :—

“ May I not look on present difficulties, or think of future ones in this world, as I am but a pilgrim or way-faring man, that tarries but a night ; this is not my home, but may I think what God has done for me, and rely on His power and His grace ; for His promise, His mercy endureth for ever : but I am faint and low, yet I trust in the right way, pursuing, though too apt to forget, my Almighty friend and my God.

“ Oh ! my soul, remember and record how often God has sent an answer of peace ; mercies in the most seasonable times, how often better than thy fears, exceeded thy expectations. Oh why should I distrust this good and faithful God. In His word, he has said, ‘ In all thy ways acknowledge Him, and He will direct thy path.’ Lord, leave me not to my own wisdom, which is folly, nor to my own strength, which is weakness. Help me to glorify thee on earth, and finish the work thou giveth me to do, and to thy name alone

be all the praise." The latter of these two pious reflections and devout aspirations, is inscribed upon the cover of the book; and, beneath it, evidently written at a somewhat later period, are two short sentences, rendered doubly valuable from their being, in all probability, the last that Mr. Howard ever wrote, and from their bearing his dying testimony to his belief in the doctrines, which had formed so prominent a feature in his creed through life, and which led him to place his firm and sole dependence for salvation on the Rock of Ages,—in the hour of death. "Oh! that the Son of God," he there exclaims, "may not die for me in vain."

"I think I never look into myself but I find some corruption and sin in my heart. Oh God, do thou sanctify and cleanse the thoughts of my depraved heart."

Thus fully preparing himself for a change which was now rapidly approaching, on the 18th of January, the symptoms of this great and good man's disease began to assume a still more alarming appearance, for he was then seized with a violent hiccapping, which continued the next day, until it was somewhat allayed by some musk draughts, administered by direction of his medical attendant. Whilst in the enjoyment of health, it had been Mr. Howard's frequent, indeed his almost daily custom, at a certain hour, to visit

his friend Admiral Priestman, who resided at Cherson, and who, on finding that he failed in his usual calls, went some few days after he had been totally confined to his house, to see him, when he found him weak and ill, sitting before a stove in his bed-room. On inquiring after his health, he replied that his end was approaching very fast, that he had several things to say to him, and thanked him for having called upon him. The Admiral concluding from his answers, that he was in a melancholy mood, endeavoured to turn the conversation, imagining the whole, or the principal part of his disorder might be the mere effect of low spirits. Mr. Howard, however, assured him that it was not ; and added, in a very impressive, yet cheerful manner, “ Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon death, but I entertain very different sentiments. Death has no terrors for me ; it is an event I always look to with cheerfulness, if not with pleasure ; and be assured, the subject is more grateful to me than any other. I am well aware that I have but a short time to live ; my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food, and drinking wine, I might, perhaps, by altering my diet, be able to subdue it. But how can such a man as I am

lower his diet who has been accustomed for years to exist upon vegetables and water, a little bread and a little tea ? I have no method of lowering my nourishment,—and therefore I must die. It is such jolly fellows as you, Priestman, who get over these fevers :”—then turning from that subject he spoke of his funeral, and cheerfully gave directions where he would be buried. “ There is a spot,” said he, “ near the village of Dauphigny ; this would suit me nicely, you know it well, for I have often said that I should like to be buried there ; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral ; nor any monument, nor monumental inscription whatsoever, to mark where I am laid : but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten.” Having given these directions, he was desirous that no time should be lost for securing the object of his wishes ; for which purpose, the Admiral soon afterwards, though very reluctantly, left the house, and he had not been gone long, ere a letter was brought to Mr. Howard from a friend in England, who had lately seen his son at Leicester, and expressed his hopes that, on his return, he would find him considerably better. When this pleasing account was read to him by his servant, for he was too ill to read it himself, it affected him very sensibly ; and his expressions

of the delight it afforded him, were peculiarly strong. Amongst other things, he repeatedly desired Thomasson, should his son, by the blessing of God, ever be restored to his reason, to tell him how much and how fervently he had prayed for his happiness, during an illness which he was now most firmly convinced would be his last. He also observed to him, in reference to the spot he had selected for his grave,—and which he probably was induced to choose, in preference to any other in the neighbourhood, from its being situated in the grounds of a French gentleman, who had shown him many acts of kindness during his residence at Cherson,—that he should be at the same distance from heaven there, as if brought back to England ; adding, that he had long felt no other wish for life, but as it afforded him the means of relieving the distresses of his fellow-creatures. When his friend returned to him with the intelligence that he had executed his commission respecting the place of his interment, his countenance brightened ; a gleam of satisfaction came over his face ; and he prepared to go to bed. As the Admiral still remained with him, he gave him the letter to read which communicated the improvement that seemed to have taken place in his son's health ; and when he had read it, he turned his languid head on his pillow, and asked, “ Is not this comfort for a

dying father ?” He then expressed great repugnance to being buried according to the rites of the Greek church, and begged the Admiral not only to prevent all interference on the part of the Russian priests, but himself to read the burial service of the church of England over his body, at his interment, which was the last request he ever made, and indeed nearly the last words his lips pronounced, as he was soon afterwards seized with a third fit, and ceased to speak for an hour or two previous to his decease. Still, however, he was sensible for a while; as, on being requested to let the physician be sent for, who was then at some little distance from his residence, he nodded his head by way of assent, though it was too late, as before he could arrive, the rattling in the throat had begun, and he soon afterwards breathed his last, at about eight o'clock in the morning of the 20th of January, 1790.

Such were the closing scenes of the existence of John Howard, the Philanthropist, who thus fell a victim to a humanity which had led him to a distance of 1,500 miles from his home and native land: yet he died not among strangers there; for every good man, in every clime was his friend, who, through a life of extraordinary activity and unwearied benevolence, had proved himself the friend of all—but most of those who seemed to have no other earthly one. And some of these,

amidst the wilds of Tartary, and the frozen chill of Russia's deepest snows, administered to his comfort in his dying hours, and saw, in his tranquil and happy dissolution, a full verification of the Scripture testimony, that "the last end of the good man is peace." Nor was the veneration which his virtues had inspired confined to the higher ranks of the country in which his latter days were spent; for whilst they testified their regard for his uncommon worth, and regret at his loss, by bestowing on his body a more magnificent interment than accorded with his wishes, or was in fact consistent with his express directions on the subject, the peasantry, whose hard lot he had commiserated—whose gratuitous physician he had been; the soldiery and the sailors, whose wrongs he had so feelingly espoused; the slaves whose chains he would have broken, partook in the general sentiment of admiration for his character, and, mourning for the common loss to humanity, by hundreds and by thousands, poured their tears upon his grave. That grave was made for him on the spot he had chosen, near the village of Dauphigny, which is about five wersts distant from Cherson; and his body was carried to it on a bier drawn by six horses, and followed by the carriages of the Prince of Moldavia, Admirals Priestman and Mordvinof, each of them with the same number of horses: by the

general, and staff officers of the garrison, and the magistrates and merchants of Cherson in carriages ; a large party of cavalry and other persons on horseback, and between two and three thousand people on foot. A small brick pyramid is erected over the sod where his ashes rest, instead of the sun-dial which he had wished to be the sole memorial of his grave. That rude, but honest tribute to his worth is still pointed out to the notice of the few travellers who may chance to visit these wild and unattractive regions, by a race of men who, low as they may rank in the scale of society, are justly proud of the honour of entombing in the solitude of their desert village the remains of the Philanthropist of the world, whose pilgrimage of humanity was terminated near the spot which he himself selected for his body to mingle with his parent earth, when his spirit should have returned to the God who gave it."

" Before his interment, two casts of the face of this illustrious man were taken in plaister, by directions of Prince Potemkin—the one for himself, and the other for Mr. Howard's servant, from whom, on his return to England, it was purchased by the elder Mr. Whitbread, in the possession of whose family it still remains. The melancholy intelligence of his master's death preceded, however, by some days, the arrival of that

servant in England ; having been communicated by private letters to his friends, and afterwards announced to the public in the London Gazette of the 23d of March, 1790, a distinction never before or since conferred upon any private individual, but one which his extensive labours in the cause of humanity over the wide extent of the vast continent of Europe, had richly merited at the hands of the government that did itself honour, by so public an announcement of an event, which could not but interest every friend to his species throughout the civilized world.

Soon after the intelligence of his death had reached the shores of his native country, at least five sermons were preached in commemoration of his piety and his worth, by those ministers, and to those congregations with whom he was more intimately connected by the bonds of Christian fellowship.

But it was not in the pulpit, or by the divine alone, that the extraordinary virtues of his character were celebrated, or the loss which the world at large had sustained by his removal was deplored. The judges of his country from the bench, and her senators in both houses of parliament, bore witness to the merit, and expressed their sorrow at the death of one of the brightest ornaments of his race, that any age or nation had produced. The Muses had not been silent in

his praise during his life-time, and their tears now flowed from many a poetic stream upon his grave. The periodical journals of the day contain numerous odes and elegies on his death ; many of them more remarkable for their excellence of their sentiments, than the harmony of their versification, or the beauty of their imagery. One, however, which was the production of Dr. Aikin's pen, deserves a very different character ; and sure am I that no reader of taste will regret that it is now transcribed into these memoirs of the distinguished individual, whose entrance on his glorious reward it thus vividly describes :

“ HOWARD, thy task is done ! thy Master calls,
And summons thee from Cherson's distant walls.
Come, well approved ! my faithful servant ! come ;
No more a wand'rer, seek thy destin'd home.
Long have I mark'd thee with o'er-ruling eye,
And sent admiring angels from on high,
To walk the paths of danger by thy side,
From death to shield thee, and through snares
to guide.

My minister of good, I've sped thy way,
And shot through dungeon glooms a leading ray,
To cheer, by thee, with kind unhop'd relief,
My creatures lost and whelm'd in guilt and grief.
I've led thee, ardent, on through wond'ring
climes,

To combat human woes and human crimes.
 But 'tis enough ! thy *great commission's* o'er ;
 I prove thy faith, thy love, thy zeal, no more.
 Nor droop, that far from country, kindred, friends,
 Thy life, to duty long devoted, ends ;
 What boots it *where* the high reward is giv'n,
 Or *whence* the soul triumphant springs to
 heaven ?”

The melancholy event which gave rise to these animated lines created so general a sensation in the public mind, that even the gay amusements, and the fictitious woes of the theatre seemed to have been tinged for a moment with a gloomier shade of real grief, to which utterance was given in a monody on Mr. Howard's death, written by Mr. Merry, of *Della Cruscan* notoriety, and spoken at Covent Garden theatre, after the representation of “ Such Things Are,” a piece whose principal character was obviously moulded on the peculiar cast of his philanthropy ; and which, from that circumstance, obtained a temporary popularity.

But whilst public applause was thus liberally bestowed, in every way in which it was possible to bestow it, on him who had fallen the victim of a humanity which, in so surprising a manner, had shown itself the ruling principle of his life,—the sole memorial which he wished, and could he

have had the earnest desire of his heart, which he would have suffered to remain to posterity of his having lived and died, was completed, by inserting the place and time of his decease in the blanks which he had left in the following inscription, now placed under that to the memory of his beloved wife, in the body of the neat, but retired church of the village in which he dwelt.

JOHN HOWARD,
Died at *Cherson, in Russian Tartary*,
January 21st, 1790, Aged 64,
Christ is my Hope.

But the singular humility which had dictated this simple epitaph, did not repress, as indeed it ought not to have done, those sentiments of esteem and veneration in which his character was held by every friend to humanity, in the country which gave him birth; and from the produce of the fund which had so honourably, though imprudently, been raised for bestowing some mark of public approbation of his conduct during his life, a statue, by Bacon, was soon after his death erected to his memory in St. Paul's Cathedral, whose vast and magnificent interior was first converted into a receptacle for the monuments by which a nation's gratitude might celebrate the deeds of those who were her boast, her ornament,

and her pride, by placing foremost in the rank of her illustrious dead the friend and benefactor of the human race, whose actions the inscription on the pedestal of his statue thus records :

This extraordinary Man had the Fortune to be
honoured whilst living,

In a manner which his Virtues deserved ;

He received the Thanks

Of both Houses of the British and Irish
Parliaments,

For his eminent Services rendered to his Country
and to Mankind.

Our National Prisons and Hospitals

Improved upon the suggestions of his Wisdom,
Bear Testimony to the Solidity of his Judgment,

And to the estimation in which he was held.

In every Part of the Civilized World,

Which he traversed to reduce the Sum of Human
Misery ;

From the Throne to the Dungeon his Name
was Mentioned

With Respect, Gratitude, and Admiration.

His Modesty alone

Defeated various Efforts that were made during
his Life,

To erect this Statue,

Which the Public has now consecrated to his
Memory.

He was born at *Hackney*, in the County of
Middlesex, Sep. 11d. MDCCXXVI.

The early Part of his Life he spent in
Retirement,

Residing principally upon his paternal Estate,
At Cardington, in Bedfordshire ;

For which County he served the Office of Sheriff
in the Year MDCCCLXXIII.

He expired at *Cherson* in *Russian Tartary*, on
the XXth of Jan. MDCCXC.

A Victim to the perilous and benevolent Attempt
To ascertain the Cause of, and find an
efficacious Remedy
For the Plague.

He trode an open but unfrequented Path to
Immortality

In the ardent and unintermitted Exercise of
Christian Charity :

May this Tribute to his Fame
Excite an Emulation of his truly glorious
Achievements.

To these extracts we subjoin the eloquent description of Mr. Howard's character by Foster.

"The energy of his determination," says Foster, in his celebrated Essay on Decision of Character, "was so great, that if instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a

vehement impetuosity ; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity, kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds : as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent. The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings towards the main object. The importance of this object held his faculties in a state of excitement which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed ;

all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the mere man of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel, was reduced to wait till the hour should arrive, when its gratification should be presented by conscience, which kept a scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction, that he had one thing to do, and that he who would do some great thing in this short life, must

apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity. His attention was so strongly and tenaciously fixed on its object, that even at the greatest distance, as the Egyptian Pyramids to travellers, it appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him that not a step deviated from the direction, and every movement and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of Omnipotence."

We have thus given pretty copious extracts from the history of this excellent and singular man. They cannot fail to be interesting to every reader, and I have been the more disposed to enlarge them, as many may not be able to procure the quarto volume from which they are taken. These extracts, it will be allowed by all, amply confirm the doctrine in support of which they are

adduced, as an illustrious proof of the mighty power of moral influence.

WILBERFORCE.

The power of moral influence is finely illustrated in the following events, among others, in his history : when he carried his bill for the abolition of the slave-trade,—when he succeeded in his memorable contest for the county of York in 1807,—and at his death. In the two former it appeared in the tone of congratulation he received from his friends ; and in the last, in the names appended to the request presented to his family that he might have a public funeral. Each of these cases I shall select from the interesting account of his life lately given to the public by his Sons.

Should it be said that in the contest for the representation of Yorkshire he had the advantage of the most fascinating eloquence, in addition to his moral influence, it cannot be denied. But how much was to be imputed to the latter, may be fairly estimated, by supposing that Sheridan, with all his eloquence, had occupied his place. Could any one for a moment have anticipated the same result ?

We are happy, in introducing the notices of the life of Wilberforce, to observe, that in the

Edinburgh Review of that work, there is so distinct a recognition of the Divine power in the change which took place in his sentiments on religion. The words are these—"The day dreams on the subject of religious conversions, which they who list may hear on every side, are, like other dreams, the types of substantial realities. Though the workings of the Almighty hand are distinctly visible only to the Omniscient eye, yet our narrow faculties can often trace the monuments of that primeval under-current which controls the sequences of human life, and imparts to them the character of moral discipline. In the comprehensive scheme of the supreme Governor of the world for the progressive advancement of the human race, are compressed innumerable subordinate plans for the improvement of the individuals of which it is composed; and whether we conceive of these as the result of some pre-ordained system, or as produced by the immediate interposition of God, we equally acknowledge the doctrine of Divine providence, and refer to him as the author of those salutary revolutions of human character, of which the reality is beyond dispute. It is a simple matter of fact, of which these volumes afford the most conclusive proof, that about the twenty-sixth year of his life Mr. Wilberforce was the subject of such a change; and that it continued for half a century to give an

altered direction to his whole system of thought and action. Waving all discussion as to the mode in which the Divine agency may have been employed to accomplish this result, it is more to our purpose to enquire in what the change really consisted, and what were the consequences for which it prepared the way.”*

The reviewer farther remarks, that “it is to the mastery which religion gained over the mind that that elevation is to be ascribed, by which he rose to be among the most laborious and eminent benefactors of mankind.”

Again the effect of his religious principles is thus happily described:—“The reflections which most men habitually avoid he as habitually cherished. It is scarcely an exaggeration to say of

* It gives us sincere pleasure to find the same sentiments again expressed, in this talented and influential journal, in the following extract from the review of the life of Whitefield. The words are—“His was precisely that state of mind in which alone eloquence, properly so called, can be engendered, and a moral and intellectual sovereignty won.

“A still more important topic we pass over silently, not as doubting or reluctant to acknowledge the reality of that Divine influence, of which the greatest benefactors of mankind are at most but the voluntary agents, but because desiring to observe the proprieties of time and place, we abandon such discussions to pages more sacred than our own.”—*Edinburgh Review for July 1838, page 521.*

him, that God was in all his thoughts. He surveyed human life as the eye of an artist ranges over a landscape, receiving innumerable intimations which escape any less practised observer. In every faculty he recognised a sacred trust ; in every material object an indication of Divine wisdom and goodness ; in every human being an heir of immortality ; in every enjoyment a proof of the Divine benignity ; in every affliction an act of parental discipline."

The first instance of the power of moral influence which we select from Mr. Wilberforce's history, is found in the congratulations he received from his friends when he carried his bill for the abolition of the slave trade, after twenty years of persevering labour, and amid many discouragements in this cause.

"The next day he again attended the " House of Lords. Bill in Committee. Opponents wanting us to strike out from the preamble, 'justice and humanity.' Lord Lauderdale very good." The fate of the Slave Trade now seemed indeed to be sealed. "The Bishop of Durham, the Bishop of London, and many others, both last night and to-day, shook me by the hand and congratulated me. Stephen and I went home with Lord Grenville about the Bill." He had given notice in the Commons, upon the 29th of January, that if

it was delayed he should there originate a corresponding measure. But it passed rapidly the Upper House; and on the 10th of February came from the Lords. A few words from Gascoigne, Hibbert, &c. and Lord Howick." The next day he told Lord Muncaster—

" London, Feb. 11, 1807.

" My dear friend,

At length we can announce to our friends when the Abolition Bill will be contested in the House of Commons. On Friday sen'night, Feb. 20th, (it was settled last night too late for the post,) counsel will be heard; and if they should detain us till it be too late to enter with decency into the debate, the battle will be on the following Monday, 23d instant. Our opponents are making their utmost exertions, and by what I hear, are proceeding with considerable art and plausibility, so that I am afraid of the stedfastness of such of our friends as may not be rooted in principle. It gives me the most cordial satisfaction to know that you mean to attend; the more so, because it has been rumoured that you would not, though I stoutly maintained that I was sure you would, unless prevented by some insuperable obstacle.

" I have been so pressed for several days past, as to have had no time to look at newspapers, but I am told they gave no account of the debate

in the Lords. This is much to be regretted, for Lord Grenville's speech especially was one of the most statesman-like I ever heard, and it was universally acknowledged to deserve this character. It may seem, except to a friend to whom I may think aloud, indelicate in me to praise it, because the close of it contained one of the handsomest compliments to me that ever was delivered. It would have made your warm, affectionate heart overflow with tenderness. Certainly Lord Grenville has acted nobly, and he deserves the more praise, because for many years I did not behave so well to him, nor even think so well of him, as I ought to have done. Also his natural temper is not that of warmth. The high tone of morals which he took may be essentially beneficial to the country, as it was truly honourable to himself. The young Duke of Gloucester did himself very great credit, both for talents and principles. Lord Moria's speech was also excellent. Lord Selkirk (have you read his excellent publication, *Scotch Emigration*?) spoke most sensibly, but with so low a voice that he could scarce be heard. Our old friend Lord Eldon grieved me. Sidmouth fretted and hurt me. Westmoreland bespattered me; but really it was a double pleasure to be praised by Lord Grenville and abused by Lord Westmoreland. The Duke of Clarence was less fluent, at least less able, than

formerly. Our success altogether greatly surpassed my expectations. I must break off. Kind remembrances,

Ever affectionately yours,

W. WILBERFORCE."

"He had learned from frequent disappointments to look at the promise of success with a calm and tempered joy; but more from excess of anxiety than any exact apprehensions of danger. "I receive congratulations from all, as if all done. Yet I cannot be sure. May it please God to give us success. Lord Grenville's speech concluded with a most handsome compliment to me, and several peers now speak with quite new civility. How striking to observe Pitt and Fox both dead before Abolition effected, and now Lord Grenville, without any particular deference from Court, carries it so triumphantly! But let us not be too sure." Again the next day—"An Abolition Committee. Looking at the list of the House of Commons. A terrific list of doubtfuls. Lord Grenville not confident on looking at Abolition list; yet I think we shall carry it too. Several West Indians with us. How popular Abolition is, just now. God can turn the hearts of men." "What an awful moment is this!" is his entry two days latter. "The decision of the great question approaches. May it please God, who

has the hearts of all in His hands, to turn them as in the House of Lords; and enable me to have a single eye, and a simple heart, desiring to please God, to do good to my fellow-creatures, and to testify my gratitude to my adorable Redeemer."

During the following week, counsel was heard against the Bill on behalf of the West India planters and merchants, (nearly all of whom opposed it,) and of the agents of Trinidad and Jamaica, who petitioned the House severally against it. But opposition now brought out more clearly the strength of the Abolitionists. "Lord Howick in earnest and very pleasing. Our prospects brighten." And on the day before the second reading—"Never surely had I more cause for gratitude than now, when carrying the great object of my life, to which a gracious Providence directed my thoughts twenty-six or twenty-seven years ago, and led my endeavours in 1787 or 1788. O Lord, let me praise Thee with my whole heart: for never surely was there any one so deeply indebted as myself; which way soever I look I am crowded with blessings. O may my gratitude be in some degree proportionate."

It was in this spirit that he entered the House upon the 23d of February. "Busy for Lord Howick in the morning. Friends dined before House. Slave Trade debate. Lord Howick

opened—embarrassed and not at ease, but argued ably. Astonishing eagerness of House; six or eight starting up to speak at once, young noblemen, &c. and asserting high principles of rectitude. Lord Milton very well. Fawkes finish, but too much studied, and cut and dried. Solicitor General excellent; and at length contrasted my feelings, returning to my private roof, and receiving the congratulations of my friends, and laying my head on my pillow, &c., with Buonaparte's, encircled with kings his relatives. It quite overcame me." The House was little less affected by Sir Samuel Romilly's address. When he entreated the young members of parliament to let this day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the feelings of the Emperor of the French in all his greatness with those of that honoured individual, who would this day lay his head upon his pillow and remember that the Slave Trade was no more; the whole House, surprised into a forgetfulness of its ordinary habits, burst forth into acclamations of applause. They had seen the unwearied assiduity with which, during twenty years, he had vainly exhausted all the expedients of wisdom; and when they saw him entering with a prosperous gale the port whither he had been so often driven, they welcomed him with applause "such as was scarcely

ever before given," says Bishop Porteus, "to any man sitting in his place in either House of Parliament." So full was his heart of its own deep thoughts of thankfulness that he scarcely noticed these unusual honours. "Is it true," Mr. Hey asked him, "that the House gave you three cheers upon the conclusion of the Solicitor-General's speech? And if so, was not this an unprecedented effusion of approbation?" "To the questions you ask me," he replies, "I can only say that I was myself so completely overpowered by my feelings when he touched so beautifully on my domestic reception, (which had been precisely realized a few evenings before, on my return from the House of Lords,) that I was insensible to all that was passing around me."

The debate proceeded with little show of opposition, except from one West Indian planter, who gave him an opportunity of replying in a speech "distinguished for splendour of eloquence and force of argument;" and then came the cheering issue. "At length divided, 283 to 16. A good many came over to Palace Yard after House up, and congratulated me. John Thornton and Heber, Sharpe, Macaulay, Grant and Robert Grant, Robert Bird and William Smith, who in the gallery." It was a triumphant meeting. "Well, Henry," Mr. Wilberforce asked playfully of Mr. Thornton, "what shall we abol-

ish next ?” “ The lottery, I think,” gravely replied his sterner friend. “ Let us make out the names of these sixteen miscreants ; I have four of them,” said William Smith. Mr. Wilberforce, kneeling, as was his wont, upon one knee at the crowded table, looked up hastily from the note which he was writing—“ Never mind the miserable 16, let us think of our glorious 283.” This was Reginald Heber’s first introduction to Mr. Wilberforce. Heber had entered the room with a strong suspicion of his principles,” but he left it saying to his friend John Thornton, “ How an hour’s conversation can dissolve the prejudice of years !” Perhaps his witnessing this night the Christian hero in his triumph after the toil of years, may have been one step towards his gaining afterwards the martyr crown at Trichinopoly.

The victory was thus gained, but its fruits were to be gathered in with care. The first idea had been to prohibit the Slave Trade, but to enact no specific penalties against its illicit practice. But “ we agreed,” he writes to Mr. Stephen after a conference with Lord Howick and Romilly, “ that the division of last night has quite changed the state of things, and that it is highly desirable now to put in the penalties. It was settled to send the clauses to Vivian, and to desire you and him to meet and talk them

over together." The next day was appointed for a public fast. "I was forced to write to the Duke of Gloucester, from whom, as also from Lord Grenville, most kind and pious letters of congratulation. Then St. Margaret's church. Returning, talked with Stephen on Slave Trade Abolition Bill. Then Lord Howick sent for me about clauses, and not back till late." Lord Grenville had written, "suggesting the expediency of taking advantage of their present strength to render the Bill as perfect as possible," and desiring to see the clauses prepared. "How astonishing," says Mr. Wilberforce that evening, "is our success, and the eagerness and zeal of the House now, when the members have been so fastidious as scarce to hear a speech about it! six or eight getting up at once, and the young noblemen especially. Rose and Castlereagh went away without dividing. Roscoe mild, quiet, unaffected, and sensible. Poor Muncaster came up. Brougham useful to Lord Howick about Slave Trade. Every body taking me by the hand; and several voting with us for the first time."

We next notice his successful canvass when he offered himself to represent Yorkshire in 1807—in opposition to the two most influential and wealthy families in the county. In the following

history of this transaction we have the character of the active candidate, for a situation of great public trust, so finely blended with a sacred regard for the ordinances of Divine worship, a lively gratitude to God, a warm and keen relish for the enjoyments of domestic life, that, with the exception of his address to his constituents at Hull, we shall give it entire, convinced that it cannot fail to interest every reader.

“ Nothing passes away more rapidly than the interest of an ordinary election contest. But that which engaged all Yorkshire in 1807, deserves more lasting remembrance. It was even then unique ; and since, from the changes of 1833, it can never be repeated, a more minute account of its events may possess much interest for the future student of English manners in the beginning of the nineteenth century. He left London upon the 28th, after “ a narrow escape from breaking my leg” (an accident which would have been fatal to his hopes) “ just when setting out—Deo gratias—how are we always in his hands !” Upon the 29th he entered Yorkshire, and was immediately engaged in the full bustle of the contest. “ Halted afternoon at Doncaster. Heard for certain Lord Milton standing. But I doing well at Doncaster. Travelled on to York where about twelve. Sent for Burgh, and talked

to him till almost one ; all my friends going to Cambridge for Gibbs and Palmerston. I in a scrape from having recommended Lord Henry Petty. I wrote to Perceval fully, because he canvassing for me." A meeting of his friends had been held on the preceding day at York ; but whilst " Mr. Lascelles and Lord Milton had already engaged canvassing agents, houses of entertainment, and every species of conveyance in every considerable town," six important days elapsed before any number of his friends could be brought together. At length, upon the 4th of May, his principal supporters met at York, and agreed to establish local committees throughout every district, in the hope that voluntary zeal would supply the place of regular canvassing agents. Meanwhile he himself set out upon a hasty canvass of the West Riding, and traversed all its more populous parts with his usual rapidity and success. " Time was," as he said the year before, " when I did not dislike such scenes ;" but he had now reached a calmer age, and " sickened at a contest." In the tumult of popular applause which waited on his canvass, " I look forward," he tells Mr. Hey, " with pleasure to the prospect of a quiet Sunday with you, and rejoice that half the week is gone by ; yet I am daily, hourly experiencing the never-failing mercies of Heaven." " I have often told you,"

he writes from Mr. Hey's to Mrs. Wilberforce, "that I never enjoy this blessed day so much as during a time of peculiar bustle and turmoil. It seems as if God graciously vouchsafed a present reward for our giving up to Him a liberal measure of that time and attention, which worldly men would deem necessary to the success of their worldly plans."

The nomination came on at York upon the 13th, and nearly every hand was held up in his favour. "Morritt's excellent speech. Lord Milton pretty well. I but middling—only in reply, so seemed spirited." So far all was promising; but how the expenses of the approaching contest could be safely met, was a most serious question. The nomination was followed by a meeting of his friends, at which this subject was brought forward. He at once "declared with manly firmness; that he never would expose himself to the imputation of endeavouring to make a seat in the House of Commons subservient to the repair of a dilapidated fortune." He claimed therefore the promises of support which had been liberally made, and called upon the county to assert its independence. Those who were present on that day, can still remember the effect produced by his appeal; and it was replied to nobly. "It is impossible," said a gentleman, who rose as soon as he sat down, "that we can

desert Mr. Wilberforce, and therefore put down my name for £500." This example spread; about £18,000 was immediately subscribed; and it was resolved that his cause was a county object, and that he should not even be permitted to put down his name to the subscriptions opened to support his election.

The next day he set off to spend the few days which preceded the election in a canvass of the East Riding. On reaching Hull he was met by a great body of freeholders at the hall at Sculcoates; "and when standing up to address them, it seemed," says an eye-witness, "as if he was struck by the scene before him—the fields and gardens where he had played as a boy, now converted into wharfs or occupied by buildings; and pouring forth the thoughts with which the change impressed him—the gradual alteration of external objects, and the still greater alteration which had taken place in themselves—he addressed the people with the most thrilling effect."

The next day was Sunday, and he was able to "bless God that his mind was pretty free from politics." "I walked with him," says the Rev. Mr. Dykes, "for a considerable time. We called upon various friends, and I was much struck to see how totally he had dismissed from his mind all thoughts of the approaching contest. His conversation related entirely to subjects which suited

the day. He was speaking particularly about the words 'being made meet for the inheritance of the saints in light,' and seemed free from any sort of care about what was coming."

He returned to York on the day of election, (Wednesday, May 20th,) and here things assumed an unexpected aspect. The show of hands was against him; and on that day he was second, the next lowest, on the poll. This was in part owing to the want of conveyances, and to the impossibility of giving to volunteer supporters the order and arrangement of professional agents. "There was among Lord Milton's friends, and in a degree among Mr. Lascelles's, a unity, discipline, and disposition to obey orders and act from a common impulse which belonged to a formed party, and are found in proportion to the degree of party spirit which prevails. We had nothing of this; but the exact opposite—a mixture in our cabinet of a number of heterogeneous particles, and no common impulse either felt or obeyed." Appearances were so unfavourable, that when his friends met at dinner after the conclusion of the poll—"I can see, gentlemen, clearly enough how this will turn out," said the barrister who had come from London as his professional adviser; "Mr. Wilberforce has obviously no chance, and the sooner he resigns the better." But if the combinations of regular dis-

cipline were more prompt in their effect, the vast muster of independent freeholders on the third day proved them to be no match for the voluntary zeal to which he trusted. "No carriages are to be procured," says a letter from Hull, "but boats are proceeding up the river heavily laden with voters : farmers lend their waggonis ; even donkeys have the honour of carrying voters for Wilberforce, and hundreds are proceeding on foot. This is just as it should be. No money can convey all the voters ; but if their feelings are roused, his election is secure."

Now were seen the effects of his never having closed his doors against the legitimate claims of his constituents. "At one time," writes one of them, "applications to county members on public topics by private individuals were rarely made, and more rarely attended to. Mr. Wilberforce's conduct in such cases is therefore the more worthy to be held in remembrance. In 1804, I had stated to him the hardship which many of the volunteers suffered from the militia ballot, and through his interest an exemption for volunteers who were rated not above £20 yearly taxation, had been introduced into the Bill then before the House of Commons. I now had an opportunity of showing my gratitude by canvassing the country with his letter in one hand, and an address to the volunteers in the other."

A vast number of freeholders from the North Riding, headed by Sir Robert Hildyard, entered York on the morning of the third day, and would probably have divided their support between Wilberforce and Lascelles, had not the danger of their long-tried representative induced them to give him single votes. Another large body, chiefly of the middle class, from Wensley Dale, was met on their road by one of his committee—"For what parties, gentlemen, do you come?" "Wilberforce, to a man," was their leader's reply. "During the early stage of the poll, such parties arrived at York at every given hour of time, both by day and by night, by land and by water; such was the loyalty and independence of this class of the Yorkshire freeholders, and such was their determination to support their old and favourite member, who had faithfully served them and their country during three and twenty years."

"My having been left behind on the poll," he writes to Mrs. Wilberforce on the evening of Friday, "seemed to rouse the zeal of my friends, (I should rather say, of my fervent adherents,) they exerted themselves, and have mended my condition. You would be gratified to see the affection which is borne me by many to whom I am scarcely or not at all known. Even those who do not vote for me seem to give me their

esteem. I am thankful for the weather," (the preceding days had been rainy and boisterous,) "and indeed I am thankful for a quiet mind, which is placed above the storm."

The total numbers during the two remaining days of the week were—

W.	L.	M.
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2847	2698	3032	Frid. May 22d.	Third day.
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4269	3894	4158	Sat. May 23d.	Fourth day.
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Raising him to his usual situation at the head of the poll. He now wrote as follows to Mrs. Wilberforce :—

York, Sunday night, May 24.

"I am robbed of the time I meant to spend in writing to you, at least of a great part of it ; but you will be glad to hear that I have spent on the whole a very pleasant Sunday, though this evening is of necessity passed in my committee-room. I have been twice at the Minster, where the sublimity of the whole scene once nearly overcame me. It is the largest and finest Gothic building probably in the world. The city is full of freeholders, who came in such numbers as to cover the whole area of the place (a very large one) where the service is performed, and every seat and pew were filled. I was exactly reminded of the great Jewish Passover in the temple, in the reign of Josiah. It is gratifying to say that there was the utmost decency, and not the smallest

noise or indecorum ; no cockades or distinctive marks. Indeed, I must say, the town is wonderfully quiet, considering it is an election time. I am now writing in a front room, and I sat in one for two hours last night, and there was not the smallest noise or disturbance ; no more I declare than in any common town at ordinary times.

“ How beautiful Broomfield must be at this moment ! Even here the lilacs and hawthorn are in bloom in warm situations. I imagine myself roaming through the shrubbery with you and the little ones ; and indeed I have joined you in spirit several times to-day, and have hoped we were applying together at the throne of grace. How merciful and gracious God is to me ! Surely the universal kindness which I experience, is to be regarded as a singular instance of the goodness of the Almighty. Indeed no one has so much cause to adopt the declaration, that goodness and mercy have followed me all my days. I bless God my mind is calm and serene, and I can leave the event to Him without anxiety, desiring that in whatever state I may be placed, I may adorn the doctrine of God my Saviour, and do honour to my Christian profession. But all is uncertain, at least to any human eye. I must say good night. May God bless you. Kiss the babes, and give friendly remembrance to all family and other friends. If it has been as hot to-day with

you as with us, (the wind east, thermometer 77, in the shade, about twelve,) you must have suffered greatly. Every blessing attend you and ours in time and eternity.

Yours ever most affectionately,

W. WILBERFORCE."

"Upon the following day the three parties polled respectively, W. 1641 ; L. 1402 ; M. 1037 ; thus increasing the interval between the first and the two other candidates. "Wilberforce," writes Mr. Thornton, ("who with Mr. Stephen and the two Grants came down to me when they heard I was in some danger,") "continues to be the winning horse. His popularity is owing chiefly to his being thought an honest man, but partly also to the admiration of his talents." His opponents were not disposed to witness his success without a struggle. Every art which election tactics are supposed to justify, was freely used. "Owing to the assurances I had received of the friendly wishes of Lord Fitzwilliam, the Duke of Norfolk, and others, and the promised support of all the clothiers, and of nine-tenths or more of Lord Milton's supporters, I had given a pledge to remain neutral. This was quite wrong—I should have made a conditional engagement and then the Miltonians would not have dared to act as they did. All possible tricks were

played to deprive me of votes. First, I was safe. When the effect of this, which made me lose the votes both of Lacellites and Miltonians, was expended ; then my committee would not pay the travelling expenses of any of Milton's split votes. This was defeated ; though positive falsehoods told, and printed in hand-bills, to colour and sustain it. And at last the cry of my having joined Lascelles was raised. This conduct of Lord Milton's friends shameful ; since, by seeing the poll books, they must have known that I was not connected with him. Then, ' No coalition, and Milton a plumper ' was mounted ; and he would bring up none else. Then the mob-directing system—twenty bruisers sent for, Firby the young ruffian, Gully, and others. With all this was combined great regularity and method in arrangement, numerous agents, and constant returns, and canvassing, and even economical expenditure, so far as compatible with immense establishment."

The charge of a coalition with Mr. Lascelles was that which most injured him, for he had none of the assistance which such a junction would have secured, whilst it cost him the votes of all the warm partisans of Lord Milton, and of the whole body of the clothiers. Their personal quarrel with Mr. Lascelles, publicly avowed in the Cloth Hall at Leeds, spread through the other

trades, and went far to change the political relations of a vast body of freeholders. Saddleworth, which twelve years before had poured forth its "Billy men" in support of Mr. Pitt, now voted two to one in favour of Lord Milton. This charge he could have refuted if he had been heard, but the main object of the "mob-directing" gang was to make this impossible. After the first few days it was only by great skill in managing a most unruly audience, that he could even gain a hearing. "While Wilberforce was speaking the other day," writes Mr. Thornton, "the mob of Milton interrupted him : he was attempting to explain a point which had been misrepresented ; he endeavoured to be heard again and again, but the cry against him always revived. ' Print, print,' cried a friend of Wilberforce in the crowd, ' print what you have to say in a hand-bill, and let them read it, since they will not hear you.' ' They read indeed,' cried Wilberforce ; ' what, do you suppose that men who make such a noise as those fellows can read ?' holding up both his hands ; ' no men that make such noises as those can read, I'll promise you. They must hear me now, or they'll know nothing about the matter.' Immediately there was a fine Yorkshire grin over some thousand friendly faces."

The poll was kept open for fifteen days, and until the twelfth he was daily in the turmoil of

this noisy scene. "Breakfasted daily at the tavern—cold meat at two—addressed the people at half-past five or six—at half-past six dined, forty or fifty, and sat with them. Latterly the people would not hear me, and shameful treatment. On Sundays allowed to be very quiet, to dine alone, and go twice to church." His temper of mind in the midst of this confusion was such as is rarely preserved in the rude shock of such a contest. "It was necessary," says Mr. Russel, one of his most active and friendly agents, "that I should have some private communication with him every day. I usually put myself in his way therefore when he came in from the hustings to dress for dinner. On each day as he entered I perceived that he was repeating to himself what seemed the same words ; at length I was able to catch them, and they proved to be that stanza of Cowper's—

' The calm retreat, the silent shade,
With prayer and praise agree,
And seem by Thy sweet bounty made
For those that follow Thee.' "

Upon the twelfth day of the contest his active labours were suspended by a violent attack of epidemic disorder, which confined him to his room during the four days it still lasted. But

though to all the other rumours, that of his being dead was added, his victory was now secure. From the third day he continued to head the poll, and the final numbers as declared by the High Sheriff were, for Wilberforce, 11,806, Milton, 11,177, Lascelles, 10,989.

TO MRS. HANNAH MORE.

“ York, June 8, 1807.

“ My dear Friend,

I almost feel criminal for having sent you no tidings during our long and laborious contest. For the last four days I kept my room ; having at last only fallen ill under a complaint which had pulled down many strong men around me many days before. Had I not been defrauded of promised votes, I should have had 20,000. However it is unspeakable cause for thankfulness to come out of the battle ruined neither in health, character, or fortune. The post is going off.

Ever affectionately, with kind remembrances,
WILLIAM WILBERFORCE.”

“ It is a grand contest,” wrote Mr. Thornton from York, “ and fills one with great ideas.” It was a great victory, and strikingly refutes the favourite argument of those who maintain stoutly the necessity of party connexion for political effi-

ciency. "No man," they allege, "in this country ever obtained any great personal power and influence in society, merely by originating in parliament measures of internal regulation, or conducting with judgment and success improvements however extensive, that do not affect the interests of one or other of the two great parties in the state. Mr. Wilberforce may perhaps be mentioned as an exception; and certainly the greatness, the long endurance, and the difficulty of the struggle, which he at last conducted to so glorious a termination, have given him a fame and popularity which may be compared in some respects with that of a party leader. But even Mr. Wilberforce would be at once demolished in a contest with the leaders of party."

Yet in this great contest the independent candidate triumphantly succeeded. "It gives me pleasure as an Englishman," writes Lord St. Helen's, "that in a county which from its size and population has been justly styled an epitome of the kingdom at large, the claims of sheer personal worth and services have obtained so decided a preference over those of title and wealth, even when accompanied by no ordinary recommendations of a higher and better sort." Every nerve had been strained by the two parties which were opposed to him. "Nothing since the days of

the revolution," says the York Herald, "has ever presented to the world such a scene as this great county for fifteen days and nights. Repose or rest have been unknown in it, except it was seen in a messenger asleep upon his post-horse, or in his carriage. Every day the roads in every direction to and from every remote corner of the county have been covered with vehicles loaded with voters; and barouches, curricles, gigs, flying waggons, and military cars, with eight horses, crowded sometimes with forty voters, have been scouring the country, leaving not the slightest chance for the quiet traveller to urge his humble journey, or find a chair at an inn to sit down upon."

The mode in which the expenses of his contest were defrayed was not less remarkable than the fact of his success. When it had lasted little more than a week, £64,455 had been subscribed; and much of it from places with which he had neither political nor personal connexion. Contributions poured in unasked from London, Edinburgh, Birmingham, Colchester, Leicester, and many other towns. "My exertions," wrote the Rev. Thomas Robinson of Leicester, "for you in the last election proceeded not from the partiality of friendship, but from a strong sense of duty. With contested elections in this place I never interfere;

but yours was an excepted case; and from your parliamentary conduct you had an irresistible claim for support, not only upon the county of York, but upon the kingdom at large." "Here are the first characters of whom the metropolis of the world can boast," said one of the West Riding addresses, "stepping forward not merely with their good wishes, but with their purses and their hearts opened. For a long series of years they have witnessed the parliamentary career of our invaluable friend — his manly eloquence, his astonishing activity, his undaunted perseverance, his unexampled disinterestedness — and shall Yorkshiremen maintain a cold indifference towards him?" The answer of his own county to this appeal was one gratifying feature in his triumph. So great were the numbers who insisted upon coming at their own charges, that whilst the joint expenses of his two opponents amounted to £200,000, the whole charge of bringing to the poll his great majority was but £28,600. Forty-six per cent. was returned upon the Yorkshire subscriptions. Those of the south consisted of two sums of £10,500; one provisional, which was returned entire; the other absolute, of which one-half only was employed. "Never," says Mr. Wilberforce, "shall I forget the spontaneous zeal with which numbers of all

ranks came forward, subjecting themselves often to great trouble and fatigue, coming from considerable distances at their own expense, with other gratifying marks of attachment and esteem."

Some of these instances are worth recording. A freeholder presented himself to vote, whose appearance seemed to imply that the cost of his journey must be an inconvenient burden to him. The committee therefore proposed to him that they should defray his expenses. This he instantly declined. When however it appeared that he was a clergyman of very small means, who had travelled (and often on foot) from the farthest corner of the county, they renewed the same suggestion; and named a certain sum, which they pressed him to accept. "Well, gentlemen," he said at last, "I will accept your offer, and I request you to add that sum in my name to the subscription for Mr. Wilberforce's expenses."

"How did you come up?" they asked an honest countryman from the neighbourhood of Rotherham, who had given Mr. Wilberforce a plumper, and denied having spent any thing on his journey. "Sure enow I cam all'd-way ahint Lord Milton's carriage."

The last fine illustration of the power of moral influence, is the almost unexampled expressions

of respect, love, and esteem, which were given him at the time of his death. This event is thus recorded.

“After expressing his humble trust on the Rock of Ages, with but one groan, he entered into that world where pain and doubt are for ever at an end. He died at three o'clock in the morning of Monday, July 29th, aged 73 years and 11 months.”

No sooner was his death made known, than the following letter, originating with the Lord Chancellor, (Brougham,) was addressed to his youngest son, the only one of his four children who was with him at the time of his departure.

“TO THE REV. W. H. WILBERFORCE.

“We, the undersigned members of both Houses of Parliament, being anxious upon public grounds to show our respect for the memory of the late William Wilberforce, and being also satisfied that public honours can never be more fitly bestowed than upon such benefactors of mankind, earnestly request that he may be buried in Westminster Abbey; and that we, and others who may agree with us in these sentiments may have permission to attend his funeral.—William Frederick; C. Brougham; Eldon; P. C. Lansdown;

Vassall Holland ; Westminster ; Clarendon ; Essex ; Clifden ; Wellesley ; Grey ; Bexley ; Sidmouth ; Grafton ; W. Cantuar ; Wellington ; P. S. Ripon ; Haddington ; Plunket ; J. Lincoln ; E. Chichester ; Bristol ; Gosford ; Harrowby ; Albemarle ; C. J. London ; Godolphin ; Rosslyn ; Calthorpe ; Bute ; Denbigh ; Ducie ; Caledon ; Clanricarde ; Morley ; Edward Hereford ; Dacre.

In conveying this requisition, the Lord Chancellor declared himself " authorised to add, that nearly all the members of both Houses of Parliament would have joined had the time allowed ;" and an application couched in the same terms was signed by almost one hundred members of all parties in the House of Commons.

Mr. Wilberforce had chosen for the place of his interment, in accordance with a promise made to his brother-in-law, Mr. Stephen, a vault at Stoke Newington, where his sister and his daughter had been buried. A direction to this effect was given in his will, a circumstance however not actually ascertained till after the funeral. But his family had no hesitation in acceding to a request so gratifying to their feelings. Still they thought it fitting to avoid all such parade as was inconsistent with the situation of a private gentleman. It was his characteristic distinction that, without quitting the rank in which Providence had placed

him, he had cast on it a lustre peculiarly his own. Nothing therefore could be more appropriate than that the Bishops of the Church, the Princes of the Blood, the great warrior of the age, the King's chief servants, and the highest legal functionaries—whatever England had most renowned for talent and greatness—should assemble as they did around his unpretending bier. His simple name was its noblest decoration.

When his funeral reached Westminster Abbey on Saturday Aug. 5th, the procession was joined by the members then attending the two Houses of Parliament. Public business was suspended; the Speaker of the House of Commons, the Lord Chancellor, one Prince of the Blood, with others of the highest rank, took their place as pall-bearers beside the bier. It was followed by his sons, his relations, and immediate friends. The Prebendary then in residence, one of his few surviving college friends, met it at the Minster gate with the Church's funeral office; and whilst the vaulted roof gave back the anthem, his body was laid in the north transept, close to the tombs of Pitt, Fox, and Canning.

It was remarked by one of the prelates who took part in this striking scene, that considering how long he had retired from active life, and that his intellectual superiority could be known only by tradition to the generation which thus cele-

brated his obsequies, there was a sort of testimony to the moral sublimity of his Christian character in this unequalled mark of public approbation. For while a public funeral had been matter of customary compliment to those who died in official situations, this voluntary tribute of individual respect from the mass of the great legislative bodies of the land, was an unprecedented honour. It was one moreover to which the general voice responded. The crowd of equipages which followed his funeral procession was unusually great. The Abbey was thronged with the most respectable persons. "You will like to know," writes a friend, "that as I came towards it down the Strand, every third person I met going about their ordinary business was in mourning." A subscription was immediately opened among his friends in London; it was agreed to place his statue in Westminster Abbey, and as yet a more appropriate memorial, that some charitable endowment should perpetuate his name. Public meetings were held at York and Hull on the occasion, and in the former place, a County Asylum for the blind has since been founded in honour of him, while his townsmen of Hull have raised a column to his memory.

It would be vain to mention all the marks of respect which were paid to him by the public societies in which he had borne part. Nor were

there wanting other more private, but not less affecting, tokens of regard. A number of those who had been indebted to his kindness met after his funeral, "with feelings," as one of them expressed it in touching, and it is hoped not unseemly, words, "almost as disconsolate as those of the bereaved apostles, to lament his loss." "Great part of our coloured population, who form here an important body," writes a dignified clergyman from the West Indies, "went into mourning at the news of his death." The same honour was paid him by this class of persons at New York, where also an eulogium (since printed) was pronounced upon him by a person publicly selected for the task, and their brethren throughout the United States were called upon to pay the marks of external respect to the memory of their benefactor. For departed kings there are appointed honours, and the wealthy have their gorgeous obsequies: it was his nobler portion to clothe the people with spontaneous mourning, and go down to the grave amid the benedictions of the poor.

The authors of his life here justly remark—"Godliness has the promise of the life that now is as well as of that which is to come." If ever any man drew a prosperous lot in this life, he did so, who has been here described. Yet his Christian faith was from first to last his talisman

of happiness. Without it the buoyancy of his youthful spirits led to a frivolous waste of life, not more culpable than unsatisfying. With it came lofty conceptions,—an energy which triumphed over sickness and langour, the coldness of friends and the violence of enemies,—a calmness not to be provoked,—a perseverance which repulse could not baffle. To these virtues was owing the happiness of his active days. Through the power of the same sustaining principle, his affection towards his fellow creatures was not dulled by the intercourse of life, nor his sweetness of temper impaired by the irritability of age. A firm trust in God, an undeviating submission to His will, an overflowing thankfulness,—these maintained in him to the last that cheerfulness which this world could neither give nor take away. They poured even upon his earthly pilgrimage the anticipated radiance of that brighter region, to which he has now doubtless been admitted. For “the path of the just is like the shining light, which shineth more and more unto the perfect day.”

Nothing surely needs to be added to show that we have here another triumphant proof and luminous illustration of the power of moral influence.*

* See Appendix, No. VII.

In the beginning of this publication we showed how that character is formed of which Howard and Wilberforce furnish such illustrious examples. It is by the knowledge and belief of the revelation of mercy through Jesus Christ, and those great leading truths with which it is connected. But the way in which these are to be communicated to the minds of men is not left to be decided by human speculation, but is a subject of specific Divine institution—the *public preaching of the gospel*. This cannot be questioned by any who admit the authority of the word of God—"Go ye into all the world, and preach the gospel to every creature," Mark xvi. 16. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," 1 Cor. i. 21. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it," Isa. lv. 10. "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they

have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ?” Rom. x. 13.

These declarations of Divine truth have been amply confirmed by experience. It may be safely asserted, that in no case has the stated preaching of the gospel been maintained without some good being accomplished by it, and in many cases this good is most conspicuous. If, then, it is plain that wherever a consistent Christian character is formed, a most beneficial effect on society will be produced by it—if it also plainly follows that this effect will be in proportion to the number of those who possess this character—then it will be the prime object of the Christian economist to employ the Divinely instituted means of producing it, as extensively as possible. In this way he will rejoice wherever the gospel is faithfully preached, without distinction of sect or party, knowing it will not be preached in vain ; nay, he will ply this means with the greatest assiduity, believing that it is the instrument appointed by the great Head of the Church by which the regeneration of the world is to be effected. This is clearly stated in the language of prophecy. In opposition to that almost universal mutual hostility which, in the present state of things, prevails, we are assured “ They shall not hurt nor destroy in all my holy mountain, *for* the earth shall be

full of the knowledge of the Lord as the waters cover the sea.”

One general inference we draw from the subject we have been considering is, that Christianity does not admit of a life of idleness. We thus see how much it is conducive to present happiness. Though it is very generally the object of ambition for men to be able to retire from business, in other words, to be able to afford to be idle, were the real state of things known, such would be oftener the objects of pity than envy, unless they had energy enough from choice to occupy some sphere of active usefulness. That man who, when he rises in the morning, has no definite employment, and does not know how to kill time, must be a stranger to rational happiness. But no such character should be found, or indeed *can* be found on Christian principles. No man who understands the doctrine we have been considering, will find himself in a world of sin, misery, and ignorance, destitute of employment. How many opportunities are constantly presented to those who are disposed to embrace them—of visiting the afflicted—of endeavouring in various ways to remove or alleviate human misery—of devising and carrying into effect means for imparting useful knowledge to the ignorant—of communicating advice to the young and inexperienced—of as-

sisting in a thousand ways those who need their aid.*

In lately visiting a poor woman in affliction, who had not been taught to read in early life, I learned that a young lady in the neighbourhood was accustomed to call, and read to her the word of God. Here was surely one most unexceptionable and unostentatious way of endeavouring to do good. But let it not be supposed that such a method of being useful to others, is confined to those in the superior ranks of society. The following anecdote will show how much good may be done by one whose situation seemed to place her more in the character of a *receiver* than a *giver*. A gentleman connected with the British and Foreign Bible Society, had occasion, many years ago, to visit a poor widow in circumstances of distress. When he entered her cottage in which she was confined to bed, he overheard a young female voice reading the Scriptures to her. The child modestly withdrew when he approached; and the poor woman in speaking of her said, "That child, sir, seems like a little angel. She not only comes and reads the Bible to me when she has leisure, but I am persuaded she brings me every farthing she gets to procure

* See Appendix No. VIII.

something for my comfort." On a subsequent visit, he found the same little girl with her again, when he learnt that she attended a neighbouring Sabbath-school. The gentleman, it may be well supposed, desired to know by what principle this little girl was influenced—what it was that led her to show so much kindness to this poor old indigent widow. On enquiring what her inducement was to act as she did, she replied, "I, sometime ago, sir, learned to repeat the epistle of James at the Sabbath-school, and you know it tells us that 'pure and undefiled religion before God and the Father, is this, to visit the fatherless and widows in their affliction.' " The gentleman was so much struck with the artless simplicity, as well as the fine Christian feeling of this reply, that he adds, I could not refrain from catching the child in my arms, and adding the other part of the verse, and may God, my dear, "keep you unspotted from the world."

Let professing Christians, then, practically refute the sarcasm of infidelity, that Christianity is a cold, morose, unsocial sort of system, making men indifferent to the interests and happiness of others, depriving them of the rational and innocent pleasures of life. Let them show that instead of this it is a system of the purest benevolence, that it opens sources of pleasure of the most exalted kind, the pleasure of doing good to all as

they have opportunity, pleasures by which we imitate the angels of light, who are all ministering spirits, sent to minister to them who are heirs of salvation ; nay, by which we imitate the Lord of angels who, while on earth, went about continually doing good, and who, in his exalted state, having the administration of the kingdom of nature, as well as grace committed to him, maketh his sun to shine on the evil and the good, and sendeth rain on the just and the unjust.

We may here remark in passing, the obvious principle on which those schemes must fail, which have been devised by some well-meaning philanthropists, who imagined that a colony may be formed where the members shall have all things in common, and that the interests of all may be effectually secured, no one being disposed to invade those of another.

The obvious error here lies in not calculating on human nature as it is. Such a system might suit regenerated human nature, which is just another word for the predominating influence of the principles we have been considering. Indeed, this very plan seems in a great measure to have been reduced to practice in the first church at Jerusalem, where no one called what he possessed his own, but where there was such a profusion of the spirit of Christian benevolence, that no one felt he had a separate interest, but all were dis-

posed to prefer others to themselves. With such materials, indeed, you might have your common store-house—your parallelograms—your common garden—where among the hundreds of proprietors, no one would think of invading the rights of his neighbour. But with human nature as it is at present, we must consider such schemes as altogether visionary; and it is melancholy to think that some benevolent projectors of such plans for ameliorating the condition of our race, treat either with neglect, or scorn and open hostility, the only principles by which such schemes of benevolence could be carried successfully into effect.

We thus see how truly godliness has the promise of the life that now is, as well as that which is to come. Think of the happiness that would be diffused over the world by the prevalence of those simple maxims of the Christian economy we have been considering. It would render the enactments of human laws, in a great measure, unnecessary. These are for the lawless and disobedient; they are framed for the protection of men's persons and property. But were these maxims to prevail, there would be no disposition to injure the one, or invade the other. While it would thus preserve from innumerable evils to which, in our present state, we are exposed, it would open at the same time fresh and most invaluable sources of enjoyment. Apart from the

external good produced to society at large, think of the high pleasure enjoyed by the individual who is the instrument of diffusing happiness on the one hand, and that which consists in the glow of gratitude and affection produced in the mind of the receiver on the other. In short, these are the only principles which unite the happiness of the individual with the general good. They form the germ of a high measure of the purest personal enjoyment, of social happiness, of national safety, and universal peace.

It is from the general diffusion of such principles that we may safely look for the full accomplishment of those delightful anticipations, which the language of prophecy leads us to entertain. Would not this of itself produce the Millennium of the world ; nay, if such an idea could, with propriety, be extended beyond our globe, may we not say the Millennium of the universe, because we have here principles which must ever prove a source of the highest enjoyment in all that intercourse that can take place among the intelligent creatures of God. It is just one modification suited to our present state of that spirit of universal love which, descending from the inexhaustible fountain of love itself, the source and centre of all blessedness, will unite, gladden, and delight all those holy intelligences who are found partakers of it.

In conclusion, let us once more solemnly remind the reader of the high authority on which those maxims of the New Testament economy stand. It is that of the Great Lawgiver himself, who is now our witness, and is at last to be our judge. Let us see then that we listen with holy reverence, and with the spirit of cordial acquiescence to every part of his revealed will. While it makes known the foundation of a sinner's hope in the atoning merits of the Redeemer, let us unreservedly rest on this foundation; and while it enjoins the principles that should regulate all our conduct in our intercourse with our fellow-men, let us conscientiously receive them, and with all earnestness and fidelity reduce them to practice.

Not only do we learn that the Divine Redeemer is to be our judge, but he hath distinctly told us that we are to be judged by the word that he hath spoken. Observe, then, the peculiar strength of the claim which the maxims above stated present to our most serious regard. They, in the first place, form a part of the standard by which we are to be judged. But they are also the recorded sayings of Him to whom we are indebted for our everlasting hopes. Here then, a regard to the authority of the judge, is combined with a sense of gratitude for that greatest of blessings—redeeming mercy. May God grant that every reader may experience the full force of these

most commanding motives, and spend his days in that sacred reverence for these maxims, and in that steady practical observance of them, which such powerful motives ought ever to inspire.

APPENDIX.

No I.—Page 82.

CONSTITUTION OF THE EDINBURGH CITY MISSION.

ARTICLE I. The name of this Society shall be,
“ The EDINBURGH CITY MISSION.”

ART. II. The design of the Society shall be to carry the gospel, irrespective of denominational distinction, more extensively among the inhabitants of this city, by visits for religious conversation and reading the Scriptures,—by meetings for prayer and Christian instruction,—by promoting the circulation of the Scriptures, and religious tracts,—by stimulating all persons to a regular attendance upon the preaching of the gospel,—by increasing Scriptural education, through the medium of Sabbath or Infant Schools, or otherwise,—by the formation of loan libraries,—and the adoption of such other means, as the Managers may judge important to attain the designs of the Society:

ART. III. For carrying these objects into effect, the Society shall employ and pay men of suitable

character and qualifications, who shall give themselves wholly to the work of the Society. They shall also avail themselves of the voluntary services of private Christians, who may be competent.

ART. IV. The business of the Society shall be managed by a Treasurer, one or more Secretaries, and such a number of Superintendents, as shall be necessary.

ART. V. The members of the Society shall be all such persons as are actively employed, as Office-Bearers, Superintendents, and Visitors; they shall be understood to be persons of decided piety and evangelical principles, and shall be recognized as members only as long as they faithfully discharge the duties of the office assigned to them.

ART. VI. To facilitate the proceedings of the Society, the city shall be divided into districts, each of which shall be under the care of a superintendent, who shall see that the agent follows and complies with the instructions of the Managers, and by every means in his power, promote the designs of the Society in his district.

ART. VII. The members of the Mission shall meet in the first week of January, April, July, and October, to receive a report of the general proceedings of the Mission from the Managers: and a statement shall be published annually, for the information of the contributors. At the meeting in January, the Annual Report shall be read, and Managers appointed for the following year, with power to add to their number, and fill up vacancies.

ART. VIII. Contributions will be received, from

all persons friendly to the objects of the Society, and, when desired by the donor, exclusively applied to any of the objects mentioned in the second article, which he may specify ; and when not so specified, the same will be applied to the general purpose of the Mission.

INSTRUCTIONS TO AGENTS.

1st. Your business is to visit the inhabitants of the district assigned to you, for the purpose of bringing them to an acquaintance with salvation through the Lord Jesus Christ, and of doing them good by every means in your power.

2d. Read the Word of God in every house which you visit ; where, from any special cause, this *cannot be done*, introduce into your conversation as much of the Scriptures as possible. In reading or speaking, let those portions of Scripture that bear on the depravity of man, and the way of salvation through faith in Christ alone, ever hold a prominent place.

3d. Inculcate upon all, the duty of searching the Scriptures, as a revelation of the mind and will of God to mankind generally, and as the standard by which they shall be judged in the day of final decision.

4th. Bring before all, their duty to attend regularly upon the public worship of God, and endeavour to impress upon them the duty of following the example of the Bereans, who searched the Scriptures to find whether what they heard, accorded with what was there written. If they attend no place

of worship, in directing them where to go, name those places in which the gospel is proclaimed in your district or neighbourhood; and beware, directly or indirectly, of seeking to promote the interests of a party, the sole object of the Mission being to bring sinners to the Saviour, and to lead them to take His Word as a light to their feet, and a lamp to their path.

5th. Inculcate upon parents the duty of training up their children in the way they should go, and the propriety of availing themselves of week-day and Sabbath school instruction. Point out, as occasion may require, their relative duties, as they stand connected in life; and faithfully, but prudently reprove open vice, when you see it manifested; such as swearing, intemperance, and profanation of the Sabbath.

6th. See that those who have not the Scriptures are supplied with them.

7th. Endeavour to institute stated meetings of those among whom you labour, for the purpose of reading the Scriptures, exhortation, and prayer. The word of God to be the foundation of any remarks made at such meetings. These meetings should in general not much exceed an hour at one time.

8th. No tract or book to be circulated by you which has not been approved by the Managers.

9th. Avoid all unnecessary controversy upon religious subjects. Do not interfere with the peculiar tenets of any individual respecting church government; cautiously avoid all topics of an irritating tendency, and seek, by a simple manifestation of the

truth, to commend yourself to every man's conscience.

10th. Studiously avoid entering upon subjects of a political nature, as foreign to the purpose of your visit.

11th. You are required to spend from five to six hours a-day in visiting from house to house, and to hold at least three prayer meetings every week in various parts of your district.

12th. You shall act under the direction of your Superintendent in all things connected with your Mission, and keep a journal of your daily proceedings, and submit the same to him once or twice a-week.

13th. Conduct yourself in such a manner as will prove to the persons you visit that you are in earnest in seeking their benefit. Beware of the appearance of self-importance; you will most effectually commend the Saviour, by addressing those you call on as fellow-sinners; be courteous and affectionate. Go to your section with prayerfulness, and with an earnest desire that every person you visit may be brought to a saving acquaintance with the Lord Jesus Christ.

Your work is awfully important; you have to deal with immortal souls, many of whom may never have an opportunity of hearing the Gospel but from you, and whose eternal destiny may depend upon the message which you deliver to them:—Be faithful, be simple, keep the Lord Jesus continually before your own mind, and commend Him and his *finished* work to the people.

Never forget the awful possibility suggested by the

Apostle,—that after one has preached the Gospel, he himself may “become a cast-away.”

Go forth daily to your work with your hearts lifted up to God for the assistance and direction of his Holy Spirit, relying upon his promise for wisdom and strength, which all your adversaries shall not be able to gainsay or resist. Let the glory of God, and the salvation of souls, be your chief—your only end.

DUTIES OF A SUPERINTENDENT.

A Superintendent is to exercise a Christian watchfulness over the cause of the Mission in the district assigned to him; and his several duties may be classed as follows:

I. AGENT.

To see that the Agent follows and complies with the instructions of the Managers,—to counsel and encourage him,—and inspect his journal at least once a-week.

II. VISITORS.

To obtain Visitors for his district who may be approved by the Managers. To assign to each Visitor a section, the inhabitants of which he shall endeavour to visit once a fortnight. To furnish each Visitor with a blank schedule, for entering an account of his visits, which must be returned monthly.

III. MEETINGS.

With the assistance of the Agent to institute, if possible, a weekly or fortnightly meeting of Christians residing in the district, for prayer, that the influences of the Holy Spirit may be felt upon the

Mission, and especially upon the work performed in his particular district. To meet statedly or occasionally all the labourers of the Mission in his district, for reading those parts of the Scripture which may be thought more useful for the Visitors to use in the discharge of their duties; and to consult together for the general good of the inhabitants of the district.

IV. SCRIPTURES—TRACTS—LIBRARIES.

To ascertain, if possible, from the Agent or Visitors, who are destitute of the Scriptures, and supply them; and through the Agent and Visitors, to promote the circulation of Tracts in the district, by every judicious method; and direct the concerns of the Library.

INSTRUCTIONS TO VISITORS.

1st, It is the design of the Edinburgh City Mission to bring sinners to an acquaintance with the Lord Jesus Christ, and being induced to hope that you have experienced the regenerating influences of his word and Spirit, and can speak of Jesus with the feelings of one personally interested, the Managers request that you will seek to promote the salvation of those residing in the section assigned to you.

2d, Conduct yourself in such a manner as will prove to the persons you visit, that you are in earnest in seeking their benefit; beware of the appearance of self-importance; you will most effectually commend the Saviour, by addressing those you call on as fellow-sinners; be courteous, and affectionate

3d, Endeavour to get into conversation with them on religious subjects. Gently and prudently lead their attention to the concerns of their souls; and when it may appear convenient, read a portion of the Scriptures, and offer such plain and practical remarks as you may consider suitable. Endeavour to impress upon their minds the value of the Holy Scriptures, as a message of mercy to sinful man; the importance of the Sabbath, and the obligation on all to observe it. Point out to them, as occasion may require, their relative duties, as they stand connected in life; and faithfully, but prudently, reprove open vice, when you see it manifested—such as swearing, intemperance, and profanation of the Sabbath. Let particular attention be paid to the young, the aged, and the sick; and avoid encroaching upon the necessary occupation of the families you visit.

4th, You shall make it your business to find out the Sabbath and Infant Schools which are in your district, and use your endeavours to get all the children in your section to attend them.

5th, You are not to recommend the interests or peculiarities of any sect or party whatever; and even although you may be attacked, avoid making any uncharitable remark on the characters or practices of those from whom you may differ. But communicate that knowledge which maketh wise unto salvation, through faith which is in Jesus Christ. Study to govern your own temper. Be patient towards all; in meekness instructing those who oppose themselves, and become all things to all men, that you may gain some.

6th, Study those portions of Scripture which delineate the character of man by nature; the full and free salvation provided by the Lord Jesus Christ; and those also that have reference to relative duties, that you may be able to speak intelligibly and appropriately.

7th, Leave a tract with every family you visit, that may be willing to receive it, and exchange it for another at your next visit. By reading the Tracts yourself, you will be able to speak with advantage of their contents, and secure greater attention to their perusal than might otherwise be given to them.

8th, Enter in your monthly return, the number of families visited, together with such information as will be interesting to the Managers, or may tend to the benefit of those you call on. Your return to be handed to your Superintendent on the last day of every month.

9th, As the Managers require that a visit be paid to each family at least once a fortnight, they hope you will be regular in the performance of this duty. They trust that the benefits of your labours may speedily appear in the conversion of sinners; in the increase of Sabbath School scholars, and of attendance upon the preaching of the Gospel; in the better observance of the Sabbath; the increased study of the Bible; and in general, in the growth of religion and morality in your section.

10th, Go to your section with prayerfulness, and with an earnest desire that every person you visit may be brought to a saving acquaintance with the Lord Jesus Christ.

11th, A weekly meeting of Visitors, for prayer, may be held in your district, which it is hoped you will attend.

12th, Do all things as unto God, and with a view to the time when you shall be called to give an account of your stewardship.

13th, Should any of the Visitors cease to be punctual in the discharge of their duty, it will be necessary, according to the laws of the Mission, that their names be withdrawn from the list of Members.

No. II.—Page 90.

The Card explained.

Some time ago, on entering the chamber of a professing Christian, I found a card placed in so conspicuous a position that it could not escape my notice. This occurred a considerable time since, and as I have no doubt the card has long ago been destroyed, I cannot vouch for each particular; but I have so distinct a recollection of its contents, that what I mention will give a correct specimen of them.

Old clothes—Mr. L.'s kitchen and Widow R—her boy—Mr. Wood's school—Soldier's children—Education—Recommend Janet S—to Mrs. A. for work—Old men's society recommend W. S., 80, decent—Tobacco boys—Apply to Mr. R. for S.'s son—The sailor's children—Sabbath school—Old shoes—Bible Society.

On enquiring what these miscellaneous memoranda meant, I learned the following was the explanation of them :—" The card was intended, said he, to remind me of these particulars—to make certain inquiries when I went abroad. Old clothes was to enquire at a good lady, who had a number of children, and in good circumstances, if I could get some of the cast clothes of her children for a poor family left destitute by the sudden death of their father. Mr. L.'s kitchen, &c. This refers to a widow who has lately been ill of fever. She is just recovering, and as she resides near my worthy friend Mr. L., I intend to billet her upon him, as he keeps a good kitchen, and I know will be happy to let her have a basin of soup, or some little nourishing article daily, which in her present situation she much needs. She has a fine sharp boy, and I wish to get him introduced to Mr. Wood's school. Soldier's children refers to the family of a poor soldier who lost his health in his country's service, and died lately. I mean to enquire if there is any school near where the children can be educated. Recommend Janet S., &c. This refers to an excellent plan of supplying the wants of the poor, adopted by Mrs. A. She purchases the raw material, lint or worsted, from some one who deals in a small way, and whom she, in the first place, serves by the purchase. This she gives to a poor woman to spin, paying her for her work. It is then given to a poor man to weave, to whom it furnishes again employment; and the manufactured article she gives to such as need. I cannot but admire this mode of exercising

Christian benevolence. There is so much judgment and good sense in it, as certainly the best way of shewing kindness to the poor, is giving them employment, and paying them for their work.

Old men's society, &c.—This refers to a benevolent institution, in which several young gentlemen call on a number of old men, and if in very destitute circumstances, giving them 1s. a-week, or more, if necessary. I like this institution much. There is no room for abuse, as the case of each individual is particularly enquired into; and while such an exercise of benevolence greatly promotes the comfort of many a poor old man, it is not less beneficial to the visitors. It makes them acquainted with the real state of the poor in a way they could not otherwise have been; and while it teaches them compassion, it is no less fitted to fill them with gratitude for those mercies they daily enjoy. I know nothing more calculated to excite thankfulness for the common bounties of providence, than witnessing scenes of great affliction and destitution. W. S. is a decent old man, very destitute, above 80 years of age. I lately met with him, and this is a memorandum to recommend his case to one of the visitors."

I might go over the other particulars in this card, but this is, I suppose, a sufficient explanation.

The person in whose possession the card was found, having his time a good deal at command, seldom, I believe, goes abroad without having some benevolent object in view. Such I consider a member of the *universal benevolent society*. Its motto is, "ready to every good work." These may be justly

designated the *true conservatives*. They constitute the moral salt by which society is preserved sound and healthy. The exercise of kindly feeling, friendly intercourse, and mutual confidence between the higher and lower classes, is the best security of the bond of the social compact continuing uninjured. Without this, in the season of public commotion especially, it is ever exposed to the most sudden and violent disruption.

No. III.—Page 95.

Among the numerous illustrations of the blessed effect produced by Christianity in savage nations, furnished by missionaries, we shall select two,—the one from South Africa, and the other from New Zealand.

“Those who have paid any attention to the history of the mission to South Africa, under the direction of the London Missionary Society, cannot fail to recollect the name of Africaner. Mr. Campbell in his first journey, designates him as “a man who by his murders and depredations had become the terror of a considerable part of South Africa, and was consequently spoken of far and near.” This man afterwards embraced the Gospel, as did also Berend, a Griqua captain. These two met in Mr. Campbell’s tent, on his second visit to Africa, and he thus alludes to their interview:—

“There was one circumstance in this meeting of

a very affecting nature. I saw before me at this moment, worshipping under the same tent, and receiving the Gospel with much feeling, the noted Africaner and Berend the Griqua captain. Till their conversion, they were mortal enemies to each other. Berend was brought to feel the power of divine truth several years before Africaner. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them. Soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

“Africaner and Berend are both judicious excellent Christians; and their feelings must have been strongly excited on the present occasion. These patriarchal men are now kings, fathers, and priests, in their domestic connexions. They instruct their families, preside among the people in the absence of missionaries, and breathe nothing but peace on earth, and good will to men. Thus, when God blesses his people, he makes them blessings to others. With all the particulars relating to these chiefs in view, what would infidelity have said in contemplating so interesting a scene? To what agency would she have ascribed the marvellous change in the character of these men? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her.

Berend on this occasion engaged in prayer, and Africaner knelt at his side. Twenty-four years before this time, they and their respective adherents

fought for five days against each other, on the banks of the great Orange River. Africaner had now some intention of leaving the west side of Africa, and taking up his residence in the vicinity of Berend for the remainder of his days."

The case from New Zealand is given on the authority of Mr. J. Matthews, one of the missionaries, and is entitled the

Conversion and Mutual Reconciliation of Two Cruel Chiefs.

"I have a little incident to mention, which must thus be perused. Tawai—who is now named Moses—is a powerful Chief of Waima, in the vicinity of Hokianga. A battle was fought between him and our people some few years since, and malice, connected with fear, was strongly maintained in the hearts of each party. Several times have the Tribes up the valley been in fear, and told me that Tawai was coming. I was myself present at Ngaruwati one Lord's day, when two men came to give notice of his intended invasion. After this, our Chief commenced fortifying the valley. No attack was ever made. On Lord's day, Dec. 3, 1836, this once bloodthirsty warrior, Tawai, was in the settlement. He and one or two of his children had arrived on Saturday. I was told, to my great surprise and joy, that his name was changed to Moses. I was so much struck with the circumstance, that my mind led me to choose the following words of prophecy for the

Lord's-day morning subject—Noble Panakareao and Moses Tawai being present—*The wolf also shall dwell with the lamb, &c.* The congregation was very attentive, as I appealed to them to witness the fulfilment of this ancient prediction. To use any figure of speech which compares man to a beast, is exceedingly offensive to a New Zealander; although he, in his native state, is worse than the beasts which perish—far more savage and brutal than a ravenous tiger or the furious bear.—Even this week, a wicked old man, named Taranui, in a village which we visit, killed—wantonly killed—a little girl, in order that her spirit might be in attendance on the spirit of his niece, who was on the point of death! This actually took place while Mr. Marsden was at our settlement. However, this is now a very rare case in this part.—In the afternoon, while visiting a sick person, I was informed by a Chief sitting by, that my morning discourse from Isaiah had created great astonishment. Noble felt a little fidgetty, on account of his old antagonist being present; and said, in an audible voice, on coming out of chapel, “How is it that he chose this talk for to-day? If it were in the Bible, should I not have heard of it before?”—I was myself quite amused to learn that the people hardly believed that such words were in the book, and that they said one to another, “He chose this subject on account of these two Chiefs having met in the House of God.” I took the opportunity, in the evening, of declaring to them that those words were correctly translated from God's holy Word. In the evening, Moses Tawai came to spend an hour

with me. He gave me an account of his life ; which, if I were to relate, would at once shew that the Holy Spirit by Isaiah had but fairly drawn his picture. He said to me, “ What you spoke this morning is true : my likeness was there described : I was indeed like those beasts of prey.” He, of his own accord, gave me the history of his conversion to God ;—and what do you think were the means used ? One of his slave-girls lived with Mrs. B., Paihia. He made her come away, and live with him. She would repeat her prayers and her catechisms : he threatened several times to shoot her for so doing : she kept on ; and his heart was touched. He repented, and is now a child of God. He now, after some months, resolved to visit the Rarawa Tribes, who had lived in fear of him, and to assure them that he was no more for war. He, with his grown-up children, went to all the principal Chiefs, to assure them of his change of heart. When he was within ten miles of our Chief’s residence, he was joyfully astonished to hear that Pana was baptized, and possessed a new name—Nopero. They spent the Lord’s day together, in a very profitable manner, talking over their change of mind. Tawai being pleased with the Sunday School, Pana invited his new friend and visitor to visit the school on the following morning. On going into school, I witnessed a sight which, to me, was one of the most interesting and novel I had seen in the land ;—Nopero Pana and Mohi Tawai, two of New Zealand’s illustrious Chiefs and warriors, for years antagonists to each other, met together in the same class, standing with

only the Teacher between them, reading the first chapter of St. John's Gospel. You may rely on the above as being only a simple relation of facts, which I witnessed with mine own eyes."

No. IV.—Page 97.

A beautiful illustration of this occurs in the history of the late Robert Cathcart, Esq., an interesting, zealous, and active Christian, who was cut off by cholera, in India, in 1834. The following letter written by Mr. Walton, Missionary, shows the estimation in which he was held—"We are threatened with a painful dispensation (I call it so) by the unexpected removal from the station, to Chingleput, of that blessed man of God, Mr. Cathcart, the sub-collector. He is one of the most pious gentlemen I was ever acquainted with, nor do I expect to see his like again on this side the grave—his excellence is that he is perfectly dead to the world—and he is truly eyes to the blind, feet to the lame, and a father to the fatherless. It would astonish you to see in what veneration this young saint is held at Salem by all the classes of the people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this child of God. God bless him wherever he goes and preserve him blameless to the end." The same individual writes after his death. "Many hearts at Salem have been saddened by his removal. Both the poor and rich

have reason to remember his kindness and devotion. He has left a bright example of the Christian character; and, I trust, it will not be without its influence on the hearts of many of us. During his residence at Salem his reverential behaviour in the house of God was especially noticed by the natives. In a conversation, at which I was present, a native said, ‘Sir, that gentleman behaves in the house of God as if he was actually in the presence of a supreme being,—I never saw any one so devout.’ He was a sincere friend to missions and missionaries in general, of which there are not wanting substantial evidences. During his stay at Salem he contributed to our mission more than a 1000 rupees.” I am the more disposed to quote this extract as I had the pleasure of knowing this excellent individual from his earliest years. Some interesting communications from him are inserted in a volume I published some time ago entitled—“The Church in the Army.”

As another instance of the happy effect of kindness and consistency in the character of professing Christians, I subjoin the following account of a Moravian Missionary. I am the more disposed to insert it, as it gives a representation of the effect produced on the minds of the Jews, in efforts made for their conversion 100 years ago, and long before the more recent attempts made by Christians to convince them that Jesus is the Messiah promised to their fathers. The account to which I refer is found in a discourse on the conversion of the Jews,

delivered at Herrnhut, on the 8th of October, 1761, by Br. Samuel Lieberkuhn. It is thus introduced by the Editor of the Periodical Accounts of the Missions of the United Brethren :—

A Discourse on the Conversion of the Jews. delivered at Herrnhut, on the 8th Oct. 1761, by Br. Samuel Lieberkuhn.

“ A former number of this journal, contains “ a Brief Narrative of the Labours of the Brethren’s Church among the Jews, between the years 1738 and 1764.” The interest which, at the time, it appeared to excite, encourages the Editor to give publicity to the following discourse, embodying the views of an eminent servant of Christ, in reference to the present and future condition of the children of Israel, and declaring his own experience in regard to the means to be used for their conversion. It was addressed to the congregation at Herrnhut, on the 8th Oct, in the year 1761, (being the Jewish day of Atonement,) and listened to with deep emotion by all present. The Author, Br. Samuel Lieberkuhn, of whose character and services some account is given in the narrative referred to, may be justly considered as the Apostle of the Jews, in the renewed Brethren’s Church, having devoted a large portion of an active life, to persevering efforts for the promotion of their spiritual good. In the following short address, he not only relates several interesting facts, but also gives a variety of useful and valuable hints, as to the best method of reaching

the hearts and consciences of this long despised and neglected people. In his intercourse with them, it was evidently his desire to show respect for the privileges, as well as compassion for the blindness and desolation of Israel—to avoid controversy as far as possible—to preach Christ crucified with all simplicity—to exhibit, both by word and walk, the happiness of a soul closely united to Jesus, and depending for peace and salvation entirely upon his grace, and the influence of his Holy Spirit.”

The text of the discourse is taken from Hosea iii. 4, 5, “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king.” I introduce the following extracts which cannot fail to be read with interest.

“I have been called to labour amongst the Jews, and thirty years have now elapsed, since, during a journey with a party of Saltzburgers, I felt the first impulse to preach the Gospel of Christ to this despised people. Nor do I repent making the attempt, but consider it as a special favour that the Lord has been willing to employ me in this work.

When I was at the Ronneburg in 1736, this impulse was anew excited, and I have since had many conversations with them, which have, in various instances, left an impression behind. In 1739 I was

sent to Amsterdam, to make a trial whether any of them had ears to hear the gospel of Jesus. Br. Leonhard Dober had previously made some stay there for the same purpose. Here I felt the full force of those expressions; "Blindness is happened to Israel," and, "the veil is upon their heart." They are completely prejudiced against the Redeemer; for, from their youth up, they hear nothing but evil of Him. They shrink back, therefore, as one of them avowed to me, from the idea of believing in Jesus, as they would from the plague; though they are by no means without strong convictions. My labours amongst them were attended with many trials, and I shed floods of tears before the Lord. All my previous knowledge had, as it were to pass through the narrow gate; and had I not felt the blood of atonement sprinkled on my heart, I must have fallen in the struggle. That alone brought me through, and nothing else. Though I was not able to answer all their objections, none of them shook my faith. The Lord, at length, taught me the proper method of dealing with them, and, without entering into controversy, I applied to their hearts the truth as it is in Jesus. This I consider as one of the greatest benefits resulting from my intercourse with them, and one, which I hope may be more strikingly developed in future years. For I can now testify to them, with all freedom and assurance, that Jesus is the Messiah, through whom alone we can obtain mercy from God, and the forgiveness of sins, and that the whole doctrine concerning Jesus is Divine.

When I removed, ten years ago, to our settlement, at Zeist, many Jews from Amsterdam and other places soon visited me, and made particular enquiries regarding the views and principles of our Church. Perceiving that they looked upon our religion as a new one, distinct from that of other Christians, I took the opportunity to correct their false impression, and to state to them the true history of Jesus Christ and his Church, which, beginning at Jerusalem, among the Jews, spread afterwards throughout the Gentile world.

Their questions, whether we observed the law, led me to remark, that Christians from the Jewish Church had, at first, retained some portion of the ceremonial law, but would not impose the burden on converts from the heathen, as it had not been intended for them. This did away with much misconception, which they had previously entertained.

Upon the whole, their visit to Zeist had a beneficial influence on their minds. Their attention was powerfully drawn to the congregation there. They saw much that was very different from what they had witnessed in other Christian communities, and received a deep impression from it. They have often assured me, that they had nowhere met with such love and harmony, such order and discipline, such contentment and happiness, amongst professed Christians, while they at the same time confessed, that nothing like it was to be found amongst themselves. As one told another what they had seen, we soon became well known to them. The interest thus excited by our Church amongst the Jews, I deem

another important result. For they cannot sufficiently express their wonder, at finding a people so happy and contented amongst the Goyim, (Gentiles,) while matters are so indifferent amongst themselves. And when we tell them, on every suitable occasion, that we are indebted for all this happiness to our Lord and Saviour Jesus Christ, who procured salvation for all mankind, by his death, they may be led to a train of salutary reflections. The sad moral condition of nominal Christendom has, indeed, been a great stumbling-block to them, and much impeded their conversion to Christ; but on this very account, the spectacle of a community, who seek in all things to resemble their Lord and Saviour, may prove a blessing to their souls.

I have also noticed that feelings of emulation have been awakened in many of them, such as Paul wished for, when he tells us, (Rom. xi. 11; 14,) that he desired by any means to provoke Israel to emulation, through the salvation of the Gentiles. More than one of them have remarked to me, while I was at Zeist, "It ought to be so with us, as it is with you; but it seems as if God were nearer to you than to us." This is again an important step; and I believe that numbers of them, observing our joy and peace in believing, will be stimulated to seek after it. Taking the whole together, I cannot but indulge the hope, that our Saviour will yet gather the first fruits of this nation into a congregation in connection with us, and that so my labour will not be in vain. I have often, indeed, had to hear the remark, that nothing after all was effected, and might

have been disheartened; but I have never yet suffered my spirits to sink, and shall still make use of every opportunity for bringing the Gospel to the notice of the Jews. The saying holds good here also: "One soweth and another reapeth; but both he that soweth and he that reapeth shall rejoice together."

It is true, this people is in a most pitiable condition. Their blindness is dreadful, their enmity to our Saviour is indescribable, and the idea of an earthly King and Messiah is fast rooted in their minds. Their outward worship, though they implicitly rely on it, is so miserable, that it immediately recalls to mind the words of the Lord: "This people draweth nigh unto me with their mouth, and honoured me with their lips, but their heart is far from me." (Matt. xv. 8.) The Saviour himself wept in his day over the misery of his people, and it has since grown worse and worse. But those tears shall yet one day avail for them, and their hard hearts shall melt, and his blood overstream them in blessing; for "it speaketh better things than that of Abel." Nothing but the Gospel of Jesus Christ, of the atonement wrought out by his death, can enlighten their darkness, free them from their prejudices, and inflame their hearts with love to the Redeemer; and this they will surely receive from a church which honours Jesus' sufferings, and adheres to the word of his patience."

No. V.—Page 100.

The observations here stated strikingly accord with the following remarks on the effects that would be produced by union among Christians (which is another name for Christian love,) in Mr. Harris's late excellent volume on that subject.

“Such a union *could not fail to strike the world with awe*. Whether it was announced by any public manifesto from the united Christians or not, so remarkable an event would necessarily attract general attention. That Christians should have consented to hold their differences in abeyance,—that they should have agreed to sacrifice their particular predilections, and that they should have done this solely to facilitate the progress of the gospel,—this would evince so unquestionable a zeal for the conversion of the world, that cavillers would be confounded, the prejudiced conciliated, and the general heart be impressed. Only let the proclamation go forth, “Christians are one,” the “gates of hell” would tremble at the sound, and more honour would accrue to the gospel than it has received from the church since the day of the martyrs.

But not only would it arrest the public eye, *it would assail and affect the public heart*. The world would not be left at leisure to speculate and wonder. Men would find that the church had united for one object. That that object was themselves,—that they were assailed on all sides by the combined and omnipotent forces of love. The Spirit himself would

be the leader of the Christian host; his sword the weapon they employed; his inspiration animating them to the fight; and his power crowning them with success. Scenes of Apostical triumph would be witnessed again. Jesus would see of the travail of his soul, and be satisfied; for men, convinced that such a union of disinterested love in a selfish world could only be resolved into a heavenly cause, and breathed upon by the great renewing Spirit, would at length believe that God had sent him, and would gratefully capitulate to his offered grace."—P. 294.

I am happy to add to this quotation another from a late publication on the same subject by my esteemed friend, the Author of the "Hours of Thought." This volume, entitled, "Unity and Schism," discovers a very close attention to the subject, which is discussed with much ability, and with such a truly catholic spirit, that its motto might be "grace, mercy, and peace to all who love the Lord Jesus in sincerity and truth."

"If the conversion of the world is suspended on the union of the faithful, what object, connected with the interests of man, can compare in importance with that union? And the calls for this union become more urgent every hour. Eighteen centuries have elapsed since the advent of Messiah, and yet that world is still perishing, which he died upon the cross to save, and perishing,—for one main reason,—because his followers are obstinately refusing to exhibit to it the crowning evidence of his

Divine mission. The various forms of false religion are become old and ready to vanish; but that Divine system which is destined to supplant them all, is debased and made contemptible in the eyes of mankind, by its adherents being split into hostile and contending factions. And the religion of Christ, when at length it had begun again to advance over the earth, is arrested in its course, and threatened with a new defeat, from the fearful and increasing feuds of its friends."

"Love of the brethren is not so much a distinct branch of the duty of Christians towards each other, as the animating principle and moving spring of all. And if love be the fulfilling of the Divine Law in its other branches, it is so pre-eminently in this—'This is my commandment,' says Christ to his disciples, 'that ye love one another.' Brotherly love is a distinctive characteristic of the new economy, deriving its specific character—its peculiar tenderness and force—from the manifested love of Christ. 'A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another.' This evangelical law will not say it is enough until its subjects love one another, as Christ has loved them—with a sympathizing tenderness, with an enduring patience, with a self-denying ardour, with an inextinguishable fervour, like his—with a love stronger than death. The summit of Christian perfection is lofty as the throne of God; a height which the most elevated saint must despair of ever reaching in any other way than through our

Lord Jesus Christ. . . Our sufficiency is in him. . . He alone can raise to such an elevation.

Christian unity, then, is to be maintained by cherishing and manifesting that brotherly love which is its bond. But the only element in which this love lives and operates is the kindred element of love to Christ: and the vital force of the one is always proportioned to the active energy of the other. Let Christians then cherish the love of brethren to each other, by cherishing love to their elder Brother. Let them think of the magnitude of their obligations to Him."

No. VI.—Page 101.

The case here referred to was thus communicated to the British public by the Secretaries of the London Missionary Society, on January 17th, 1838 :—

"It is now three years since the flame of direct persecution against Christianity burst forth in Madagascar by the publication of an edict suppressing all Christian instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the Church, and by the remembrance of the animating assurance of its Divine Founder, that the very "gates of hell shall not prevail against it," but also by our acquaintance with

facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.*

All public worship being forbidden by the edict of 1835, those who had professed faith in the Saviour were reduced to the alternative of meeting death by direct opposition to the mandates of the Sovereign, or maintaining, in private, the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the Queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the Capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of Christian books, found near the residence of the eminent Christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering, inflicted with a view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others

* The reason of this silence may be found in our being aware of the frequency of communication between this country and the Mauritius, and between that colony and the island referred to. It may suffice to allude to this as the reason for abstaining, even now, from details we else should feel it most suitable and gratifying to communicate.

had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labour from morning to night, to the utmost limits of their strength. Their property has also been confiscated.* Of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate around the closing days of the honoured proto-martyr of Madagascar, Rafaravavy. Placed by the unrighteous deed of "them that can kill the body only," beyond the reach of further vengeance, we feel at liberty to give a more detailed account of her previous history.

From the time of her having professed her faith in the Lord Jesus Christ, which was about seven

* According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion—one-tenth—is distributed among the civil officers. It is a circumstance of considerable interest, that in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it, only some of the most profligate would touch what appeared to have something sacred about it.

years ago, she gave the most satisfactory evidence of the power of the gospel in its transforming influence, and in her whole deportment honourably exemplified the Christian character. Mild and open in disposition, yet energetic and persevering in her efforts to do good, and endowed with highly respectable natural abilities, she presented one of the happiest illustrations of native character the Missionaries had met with, and, under the influence of religion, one of the most satisfactory examples they could desire of success in their ministry; all who saw her beheld a heathen who had been brought from darkness to light, and was filled with the fruits of the Spirit. Her prayerful efforts in the behalf of others, sustained by her own consistency of deportment, could not be, and were not, without effect. Should prudential reasons continue to restrain us from saying more at present, yet the day that will reveal the secrets of all hearts will disclose her labours of love, and the blessing with which they were honoured of God.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold though tried with fire. An accusation was laid against her before the Government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation, and neither the grey hairs of a parent, a zealous idolater, could

persuade, nor the frowning threats of the Sovereign could terrify, her into an abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed, amidst mutual tears, to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. "Did not the Saviour forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed,* the word of God must prosper in this country." She added, with great feeling, "Pray for me, that if it will be the Lord's will I should suffer now, that he would take my soul to himself; but that, if I am spared, I may live more than ever to his glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connexions living in wickedness.

The Queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilany," that is, a pecuniary fine

* In speaking of her death, she employed a term which also contained allusion to the fact of her body being left at the place of execution, according to the barbarous usage of the country, to be devoured by the dogs that swarm in the neighbourhood.

was imposed, equivalent to half the amount of her estimated value if sold into slavery; and she was severely threatened, and warned, that “though her life was spared, she should be taught a lesson not to trifle with the edict of the Queen.”

Scarcely could a more striking example of Christian forgiveness and meekness be found in all the records of the Church, than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely forgave them. She sought Divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, sought to lead them to repentance, and endeavoured to direct them to the Saviour. Her exemplary Christian spirit towards her accusers, besides forming a further proof of the reality and the elevation of her piety, has also left satisfactory evidence that her holy labours were not in vain.

After this sketch of her career, it will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Rafaravavy has the honour of being the first martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures with other publications issued from the Missionary press—were found. On her the vengeance of the Sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the

company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a letter from Mr. Johns :—

“ On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm and perfectly composed; and was put to death by spearing on the 14th of August, 1837. She had said repeatedly by letter to her friend, Mrs. Johns, ‘ Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.’ She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many, even of the old people, remarked they had never seen any one so ‘ stubborn’ as Rafaravavy, for although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner’s spear, thrust through her body, deprived her of the power of utterance.’

In relation to her death, Mr. Baker justly remarks :—“ Never in the annals of the Church did a Christian martyr suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth.

No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation, and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels, and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If 'the blood of the martyrs is the seed of the Church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel."

Allusion has been made to her letters. It may suffice at present to give the following extract from one of her communications to Mr. Johns, written shortly before her last imprisonment :—

"Blessed be God who hath given us access by our Lord Jesus Christ. My earnest prayer to God is that he would enable me to obey the words of Jesus to his disciples, Matt. xvi. 24, 'If any man desire to come after me, let him deny himself,' &c. Hence, then, none of these things move me, nor count I my life dear to myself, that I may finish my

course in the service I have received of the Lord Jesus. Do not you, Missionaries, grieve under an idea that your labour here has been in vain in the Lord; through the blessing of God it succeeds. 'If our Gospel be hid, it is hid to them that are lost; but it is the power of God unto salvation to them that believe.' Here is my ground of confidence; the power of God cannot be effectually resisted. I will go in the strength of the Lord. Though I should walk through the valley of the shadow of death, I will fear no evil, for God is with me. 'Though he slay me, yet will I trust in him.' 'Precious in the sight of the Lord is the death of his saints.' May I 'be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.' Phil. iii. 9—14.

"Pray for us, that the Lord may open the door for his word among us."

While these sheets were passing through the press I received a Newspaper from the Cape of Good Hope, from which it would appear that though a female was the first martyr, there is a mistake in the name, and that Rafaravavy is still alive. A mistake of this kind need not be wondered at, when we consider the difficulty of procuring accurate information from Madagascar. The communication referred to is as follows :—

“Several letters on their way to England, reached this a few days ago, from Mr. Johns, late Missionary of the London Missionary Society in Madagascar, and a few of the native converts in that island. These letters contain information of the deepest interest to all who care for the sufferings of mankind, and especially to those who desire the conversion of the heathen to Christ. If you can make room in your paper for the following extracts, you will interest many of your readers, and oblige yours, &c.

It appears that the name of the first Martyr to the cause of Christ in Madagascar, was Rasalama, and not, as was first reported, Rafaravavy. Rafaravavy was marked by the government to be put to death, but Rasalama spoke so boldly in defence of Christianity, that she was fixed upon as the victim to appease the wrath of the Queen. She was most severely flogged for several days successively before she was put to death,—a thing never heard of before in Madagascar. She, however, continued steadfast to the end, and met death with such calmness and tranquillity, that the executioners repeatedly declared

that *'there was some charm in the religion of the whites, that took away the dread of death.'* She requested a few moments to commit her soul to God, and, contrary to custom, her request was granted. This shows that even the executioners themselves were somewhat affected.

Soon after the martyrdom of Rasalama, our friends who were accused with her, were valued and sold, all their property confiscated, and their wives and children reduced to slavery. Many of them were treated with great cruelty. They were put to hard labour, and if they could not finish their tasks, were severely flogged. About a month after they were sold, Rafaravavy was informed that the wrath of the Queen had abated since the death of Rasalama, and that her irons might be taken off. This was accordingly done; but she was placed among those reduced to perpetual slavery. After this the Christians began to assemble in the night in the house of Rafaralahy. They state that they found it good for their souls to be there: and that they never before enjoyed so much of the presence of God in his ordinances. *'It was,'* they say, *'indeed sweet to their souls, to meet together after a hard day's labour to read the words of eternal life, to converse together on spiritual things, and to unite in prayer and praise.'*

Those refreshing seasons were not long to be enjoyed. A pretended friend was admitted to their little meeting who betrayed them to the government. Rafaralahy was immediately put in irons, and every thing done to extort from him the names of his companions; but he remained inflexible: saying

‘ here I am, let the Queen do as she pleases with me ; but I will not accuse my friends.’ After having been in irons for two or three days, he was taken to the place of execution and speared to death. The calmness with which he met death made a deep impression on the minds of his executioners. As he went along with the executioners he spoke to them all the way of Jesus Christ, and *‘ how happy he felt at the thought of seeing, in a few minutes, him who loved him and died for him.’* At the place of execution a few moments being granted him, at his request, to commit his soul to his Saviour, he offered up a most fervent prayer for his country, and for his persecuted brethren, and commended his soul to Jesus. He then with perfect composure laid himself down, and was immediately put to death. His friends were allowed to bury his body in the tomb of their ancestors ; but the body of Rasalama was devoured by the dogs.

Rafaralahy was about 25 years of age, and of a respectable family. The person who accused him to the government appears to have been the first who had spoke to him of religion. He was never baptized, and did not take a prominent part in the promotion of Christianity, before the persecution arose. He was a very mild and retiring young man. After the Queen’s attempt to suppress Christianity, he obtained a complete copy of the Scriptures, and continued to visit the Missionaries once or twice a week until they left the capital, but he always appeared very timid. He, however, continued in connection with the Christians, and improved very

fast in knowledge. The death of Rasalama made a deep impression on his mind. He is the only friend who is known to have had the courage to follow Rasalama to the place of execution, and he was frequently heard to say that "he wished to die as happy as Rasalama died."

After the death of Rafaralahy the government determined, if possible, to secure all his companions. In order to effect this they seized his widow, flogged her severely for several days in succession, and threatened her with instant death if she refused to give up the names of those who visited her husband. She at length yielded to the torture of her enemies, and the entreaties of her relations, and gave the names of all who had visited her house for the purpose of worshipping God.

Our devoted friends, Paul and Rantonandro, were first apprehended, and orders were actually given by the Queen to put them to death. But the chief officers delayed the execution until all their companions should be apprehended. Rafaravavy was to be put to death without farther trial. She was informed of this, and, urged by her friends, she escaped to Vonizongo, where she was concealed by Rafaralahiandrianiny and some others. Soldiers were sent in every direction in search of her and four others, who had escaped at the same time. The chief officer was informed of the place of her concealment, and sent eight soldiers in search of her. Two of the soldiers came in the middle of the day to the house of Rafaralahiandrianiny, while the others were left in the field. Andrianinlama, one of our

friends, stood at the door as they approached. They demanded of him where Rafaravavy was, for they were told that the owner of that house was concealing her. He replied that he did not know where the master of that house was, at that moment, for he had just gone out; but, that of course, they were at liberty to enter and search the house. They entered, and looked in both rooms, but saw no one. Rafaravavy was then lying on a kind of large shelf, at one end of the house, and heard all the conversation. As the soldiers left the house they said they would return in the evening with their companions.

As soon as they were out of sight, Andrianilama took his wife and Rafaravavy, and made his escape. The friends of Rafaralahiandrianiny ran to tell him what had happened, and he soon joined the party. At the very time the soldiers were searching for Rafaravavy, a young man, Andriamanana, arrived in the village from the capital, having fled for his life. He was one of the twelve senior teachers; and he also joined the Christian friends who were then leaving the village. The eight soldiers, after searching several days in the village in vain, returned to the capital. The government continued their search for two or three months, but to no purpose; and our friends have continued in that district to this day. Andriamanana is concealed by the first man of the district, who is also a devoted Christian. There are more devoted Christians in the district of Vonizongo than in any part of Madagascar, except the capital. Rafaralahiandrianiny has been the chief instrument in promoting Christianity there.

These men have fled to the east of the capital; they hide themselves on the borders of the forest. There are two women wandering about somewhere in the north. One of them has a young child. The husband of the one died, and the husband of the other was reduced to slavery about a year ago. The wife of Rafaralahy is still in irons. She is in great distress of mind for having disclosed to the government the names of her brethren. Our friends think that she is really a pious young woman; and that torture and fear alone forced her to tell what she did. The number of those who are in slavery, bonds, and under suretyship is not exactly known, but it is certainly very great. The Queen proposed to the chief officers to put every one of the Christians to death. "To destroy completely all the roots, that no sprout may spring up hereafter." But some of her officers advised her against this, and said, that "*it is the nature of the religion of the whites, the more you kill, the more people will receive it.*" I could not ascertain who it was that thus advised her. I think it must have been Rahaniraka and Raombana, two youths who were educated in England; at any rate, we may suppose that it originated with them.

Six of the Christians have expressed a strong desire to escape from the Island, as there is now neither peace nor safety for them in their native country unless they renounce the religion of Jesus, and that they declare they cannot do. They cannot escape without great risk; but measures have been concerted by which, under the blessing of God, it is hoped they will escape to the Mauritius. All the six

are eminent and devoted Christians, and it is hoped they may, in the hand of God, prove a great blessing to their countrymen in Mauritius. You will soon hear of the safe arrival of this little party or of their death. Is it not astonishing that amidst all the persecutions, some come forward to join the Christians, who never thought of religion before its professors were sought to be put to death?"

Extracts from some of the letters received from the Christians in Madagascar:—

"To Messrs. Johns, Baker, &c., and all who wait for the blessed hope and the appearance of the glory of the Great God, We salute you. As to our life since we separated from you,—it is well; for the Lord has not forsaken us, according to his word, "I will never leave thee nor forsake thee." We suffered indeed severe affliction after we were seized by the officers of justice. The following are the names and numbers of us, who are declared by law to be lost, not to be redeemed, and whose property is confiscated. [Here follows a list of the names of seven men and nine women; also a list of the wives and children, whom they were able to redeem, being six in all, and whose redemption cost upward of ninety Spanish-dollars.]

Of these, one was put to death, Rasalama. After some months Rafaralahy was apprehended, for many had assembled at his house. He was urged to tell the names of those who assembled at his house, but he would not. "For myself," said he, "do to me what the Sovereign orders you." Then they took him to suffer death; but he felt no anxiety about

that; for he, perhaps, saw that he should obtain that which he hoped for, &c. &c.

Very wonderful is God's hiding of these five, for the searchers look for them every where, but cannot discover them. Great indeed is the dread here, and cannot be told. But, whatever be our afflictions, there is no trial that can separate us from the love of Jesus Christ and the blessings of God. "Weeping may endure for a night, but joy cometh in the morning." We can say as a wise man, Hab. 3—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the Lord of my salvation."

From the wife of Paul, an aged Christian, who is in irons:—

"My present afflictions are many on account of my husband, on account of my friends who are wandering about, and on account of you and myself. I have no home to reside in, but follow my husband wherever he may be suffering in bonds. Occasionally I reside with the women who are suffering like myself, especially ———, without whose kindness I should have no place to live in. My husband has been in irons five months and a half. When he was put in irons, I went with ———, for I could not bear to see his death. But after a week, R——, saw when he was bound, and sent him rice to eat once a day. So we hearing that he was yet living, returned. His relations cast him off upon me alone,

except his own children. I want to tell you many things about our sufferings, but cannot write them. But though our afflictions are many, what shall separate us from the love of Christ? Affliction? Sword? Persecution? Famine? Nakedness? No! Nothing shall separate us from the love of Christ."

To Mr. Johns, Missionary :—

"And may you live. May God bless you and all friends with you; for we by the blessing of God can visit you by a letter, for this letter which we now hold in our hands will come to your hands, say your friends in Vonizongo.

We received the letter you sent us by our mutual friend Rasoamaka, in which you say, that your heart desires to see us, and that, although the road which we now travel is indeed difficult, yet it is the road to eternal life, and that you hope the dark clouds will not continue long. Yes, our dear friend, thanks be to God for giving you strength to declare this way to us, and for giving us the opening ear. We can now say, in the language of the Samaritan, John iv. 42, 'Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.' We may also adopt the language of the 51st Hymn, and say, 'We see the good old way and will advance in it.' Read John vi. 67—69, 'Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life: And we believe, and are sure that thou art the Christ, the Son of the living God.' And also, Hab. iii. 17, 18, 'Although

the fig-tree shall not blossom, &c.' We read in the Pilgrim's Progress, that when Christian saw Apollyon coming to meet him, he began to be afraid, and to hesitate whether to return or stand his ground. But when he considered that he had no armour for his back, he thought that to turn his back to his enemy might give him greater advantage to pierce with his darts. Therefore he resolved to stand his ground, for, said he, 'had I no more in my eye than the saving of my life, it would be the best way to stand.' When Christian also entered the valley of the shadow of death, he said, 'though it be a gloomy valley, yet it is the way to the celestial city.' These words of Christian, and the passages quoted above, express in few words our own feelings on this head.

And this, also, we say unto you, for you have been the instrument of saving our souls from the second death, therefore we tell you our temporal condition. For we can say as our Saviour said—'Who is our father and mother, our sisters and brothers, but those who believe in God our heavenly Father.' We, therefore, tell you what has befallen us here, that you, if possible, may do something to relieve us. We say, 'if possible,' for the Saviour used the word in his prayer to his Father, saying, 'if it be possible, let this cup pass from me.' That you may know our wish, read Matthew x. 23, 'But when they persecute you in this city, flee ye into another;' and also, 1 Sam. xxvii. 1, 2, 'And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the

Philistines ; and Saul shall despair of me, to seek me any more in any coast of Israel ; so shall I escape out of his hand, &c.' We shall now tell you our situation since you left us. Seventeen of us were at one time accused to the government, and one of that number, Rasalama, was put to death. In a few months after, twelve was accused and Rafaralahy was put to death. Rainitsihena or Paul, Andriamanana, Andrianantoandro, and Rafaravavy were of the number of the seventeen reduced to slavery before, and were also included in these twelve. These four, therefore, were immediately sought for, but only Rainitsiheva and Andrianantoandro were caught ; they have been in close confinement for five months and a half. Those of the twelve who were not accused before were only reduced to slavery. Rafaravavy and Andriamanana made their escape to Vonizongo to Rafaralahiandrianiny, and Andrianilaina, and these two have been accused to the government of concealing the others, and have been obliged to run away to the desert to save their lives, and are no longer able to remain in their villages.—There are a few coming forward to join us in worshipping God.—Say your friends Andriantsimihely and six others.

P.S.—Please to send me some spelling books, and farewell till death. Say your friends in Vonizongo."

This is a most remarkable postscript, when we consider the circumstances of those who wrote it. It cannot fail to produce a deep and favourable im-

pression on the minds of all who look with interest on the conversion and civilization of the heathen. We have here a principle at work which the spear of the Queen of Madagascar cannot destroy. And while we sympathise with our persecuted brethren and ought to help them, if it be in our power, we may well take courage and thank God for the strength and consolation which have been communicated to them in their trials. We have here another striking proof of the divinity of the religion of Jesus, It can sustain the soul in the greatest privations. And this fresh exhibition of its blessed reality and power, is well calculated to, and we doubt not, will stimulate and increase the missionary spirit in the churches at home. God will cause even the wrath of man to praise him. The heathen may rage and the people imagine a vain thing. The kings of the earth may combine and the rulers take council together, against the Lord and against his anointed—but, ‘he that sitteth in heaven shall laugh: the Lord shall have them in derision.’ There is at present good ground for hoping well of the cause of Christ in the Island of Madagascar. The persons who have suffered are of the first rank. Rafaravavy is a near relation of the Queen, and the sufferings of such persons are almost sure to create a deep and general interest in the cause for which they suffer. This seems actually to be the case, for some are now coming forward and joining the Christians under the persecutions, who never thought of religion before.

The conduct of the officers when Rasalama and

Rafaralahy were put to death, and the conduct of the soldiers sent to apprehend Rafaravavy, together with the advice of some of the general officers to the Queen, when she proposed putting all the Christians to death, seem to indicate that the persecution originates with the Queen and a few about her person. The noble bearing of the Christians under persecution, and their cheerfully suffering unto death, furnishes an unequivocal evidence that the work is of God, and must therefore continue, and ultimately prosper."

No. VII.—Page 170.

To the cases of Howard and Wilberforce above quoted, as illustrations of the power of moral influence, we shall here mention other two, which though on a less public scale, are equally decided examples of it, I refer to John Wood, Esq. and the late Robert Plenderleath, Esq. both of this city.

The former of these gentlemen, originally bred to the profession of the law and sheriff of a neighbouring county, has for nearly twenty years almost entirely devoted his time and his talents gratuitously to the education of the rising generation in the lower classes of society. This he has done with so much success, that his school may be said to be one of our *lions*, one of the things to be seen by strangers who visit our city, especially such as feel interested, not merely in its building and the scenery by which it is surrounded, but in the mental and moral improve

ment of the community. He usually spends nearly eight hours daily in the school, Saturday and Sabbath excepted. On Saturday his labours are concluded at two; and on Sabbath he is engaged from nine to half-past ten; and in the evening from six to eight.

Nor have his persevering benevolent labours been unappreciated. On December 23, 1837, a crowded public meeting was held in the Assembly Rooms, composed of the most respectable class of the community. The Lord Justice Clerk was in the chair, when after an appropriate address, to which Mr. Wood replied in a most impressive and eloquent speech, his Lordship presented him with an elegant vase, accompanied with 2000 guineas, which had been raised by voluntary subscription by his fellow-citizens, as an expression of the high estimation in which he was held by them, on account of his benevolent exertions for the public good.

The school is open to strangers on Saturday and Monday till one o'clock, and on Sabbath in the evening, provided the visitors attend before the business commences. I notice this here as visitors from a distance, have sometimes been disappointed by coming at other hours.

No mere exercise of intellect, however superior, not even the most brilliant discoveries in science are found to call forth such expressions of esteem.

Robert Plenderleath, Esq. was long known as a most respectable inhabitant of this city, but was particularly distinguished for his quiet, but steady and

persevering activity in promoting our benevolent and religious institutions. The two to which he chiefly devoted his services, were an Auxiliary to the Moravian Missionary Society, formed a good many years ago, and the Society for the relief of the Destitute Sick, of both which he was treasurer, and of the latter twenty-nine years. Feeling the infirmities of age coming on him, he proposed to resign his situation as treasurer some time before his death. He was persuaded, however, to continue his services, which he did to the last.

At the annual meeting of the Society for 1834, being the fiftieth anniversary, the following admirable and most correct sketch of his character was given in an address then delivered by Dr. Abercrombie, the respected president. "Regarding our valued, or invaluable treasurer, I find it difficult in his presence to express either your feelings or my own. At a period of life when ordinary men are seeking retirement and repose, he finds his true repose—his highest earthly enjoyment—in that exalted unwearied Christian benevolence, of which his whole life has been so bright a pattern. His high determination seems to be to die at the post he has so long adorned, that if it were possible no idle hour should intervene between the labours of the faithful servant and his entrance into the joy of his Lord."

Mr. Plenderleath was peculiarly distinguished for modesty and humility. Nothing could be more repulsive to his feelings than any thing like a public funeral, and yet the high estimation in which his character was held, procured for him, that at his

death, from the thought of which he would have most sensitively shrunk while living. It was intended by his friends that his funeral should be private. But soon after his decease a request was sent to them by the president and secretary that the members of the Society, which he had so long served with such fidelity and assiduity, should be allowed to attend. Accordingly, an unusually large concourse of mourners, of all sects and descriptions, met to pay the last tribute of respect to him; and that numerous and respectable body, the Merchant Company of Edinburgh, sent a requisition to be permitted to meet in their own hall, and from that point to join the procession. The writer of these lines had the privilege of visiting him the Sabbath before his death, at the good man's own request, and it was truly gratifying to observe the deep humility of one who was so much distinguished through life by deeds of Christian benevolence, the lively impression he had of his deficiency in every duty, and the simplicity with which he placed all his hope of acceptance with God on the atonement made by Jesus Christ. Such a state of mind we have uniformly found to mark the most eminent and matured Christians.

Have we not here other two fine examples of the power of moral influence?

No. VIII.—Page 174.

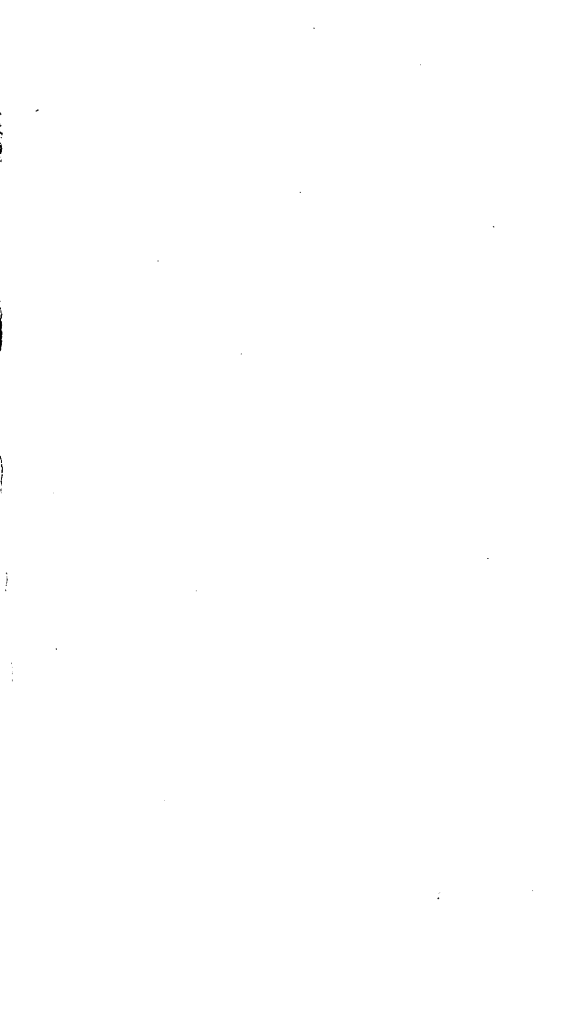
We have a fine example of ardent zeal, singular and persevering activity, and self-denial, in the cause

of Christian benevolence, in the late Mrs. Hannah More. It is thus mentioned by Mr. Wilberforce in his life. I shall quote along with it the curious occurrence by which it is introduced:—"I was once," said he, "applied to by a Yorkshire clergyman, who desired me to assist him in obtaining a dispensation for non-residence upon his cure. He had been used, he said, to live in London with the first literary circles, and now he was banished to the country far from all intellectual society. I told him that I really could not in conscience use any influence I possessed to help him; and then I mentioned to him the case of Mrs. H. More, who in like manner had lived with Johnson, Garrick, Burke, Sir Joshua Reynolds, &c. and was so courted by them all, and who had a great taste for such society; and yet had broken away from its attractions, and shut herself up in the country, to devote her talents to the instruction of a set of wretched people, sunk in heathen darkness, among whom she was spending her time and fortune in schools and institutions for their benefit, going in all weathers, and considerable distances, to watch over them, until at last she had many villages, and some thousands of children, under her care. This is truly magnificent; the really sublime in character; I delight to think of it, and of the estimation in which the sacrifice she made will be held in another world."

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